





A REVIEW OF THE

ORIGINAL PRINCIPLES,

RELIGIOUS AND MORAL,

OF THE Sam. Miller.

ANCIENT BRAMINS:

Comprehending an Account of the

MYTHOLOGY, COSMOGONY, FASTS, AND FESTIVALS,

OF THE

G E N T O O S,

Followers of the SHASTAH.

WITH A

DISSERTATION on the METEMPSYCHOSIS, commonly, though erroneoufly, called the PYTHAGOREAN Doctrine.

By J. Z. HOLWELL, Efq.

ILLUSTRATED WITH PLATES.

L O N D O N:
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INTERESTING

HISTORICAL EVENTS,

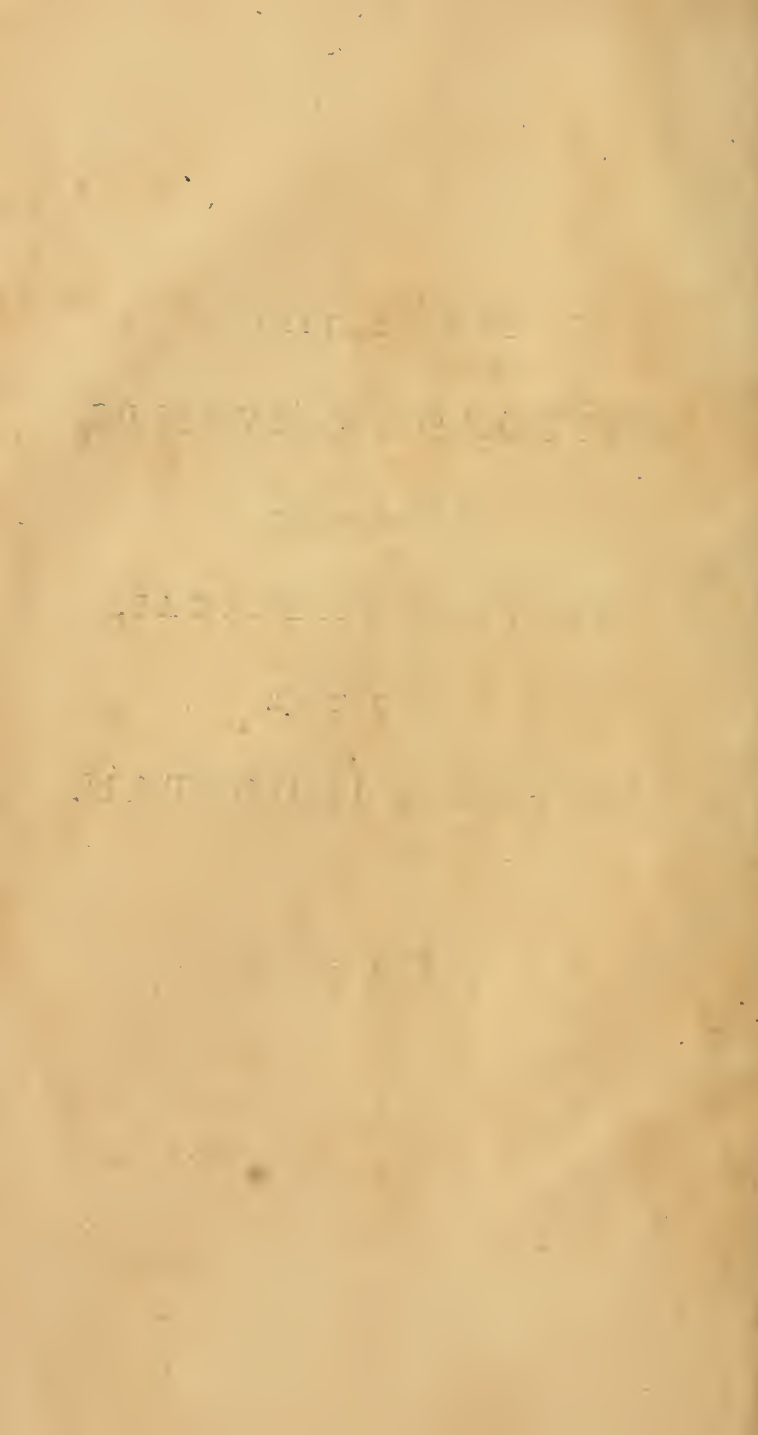
Relative to the

PROVINCES OF BENGAL,

AND THE

EMPIRE OF INDOSTAN.

PART II.



TO THE MOST NOBLE

HUGH,

DUKE AND EARL OF NORTHUMBERLAND;

EARL PERCY;

BARON WARKWORTH OF WARKWORTH CASTLE;

LORD LIEUTENANT AND CUSTOS ROTULORUM OF THE COUNTIES OF MIDDLESEX AND NORTHUMBERLAND, OF THE CITY AND LIBERTY OF WESTMINSTER, AND OF THE TOWN AND COUNTY OF THE TOWN OF NEWCASTLE UPON TYNE; VICE ADMIRAL OF ALL AMERICA, AND OF THE COUNTY OF NORTHUMBERLAND; ONE OF THE LORDS OF HIS MAJESTY'S MOST HONORABLE PRIVY COUNCIL; KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER; AND FELLOW OF THE ROYAL SOCIETY.

MY LORD,

IT is with equal deference and pleaſure that I ſubmit the following performance to your Grace's peruſal;

rusal; being persuaded you will not think it altogether unworthy of your notice from the important, but uncommon subject it treats upon. Neither do I apprehend you will think my inducement to this work an unbecoming one, when I tell your Grace my intention was to rescue the originally untainted manners, and religious worship of a very ancient people from gross misrepresentation.

I thought it most unjust that the wisdom and tenets of BRAMAH and the ancient BRAMINS should be longer disgraced by the strange innovations and practices of their modern brethren; for from these unworthy successors alone have been disseminated the general accounts which we are hitherto made acquainted with of the theology of these people.

Hence

Hence it is that although the wiſdom of the Eaſtern ſages has been proverbially famous, yet we find them repreſented to us, in moſt relations, as a race, from the beginning, equally credulous and ignorant. From ſuch imputations I have endeavoured to vindicate them; not by labored apologies, but by a ſimple diſplay of their primitive theology, which I would willingly hope cannot but be acceptable to the public, in ſo inquiſitive and learned an age as this.

Whatever ſmall degree of approbation my imperfect labors may obtain from the world, I reſt aſſured it will applaud my choice of a patron on whoſe judgement and candor I can ſecurely rely; as being a perſonage whoſe exalted titles are rendered

more

more reſplendent by the amiable virtues and qualities that adorn them—Virtues! which have endeared him alike to prince and people.

I have the honor to ſubſcribe myſelf,

My Lord Duke,

Your Grace's moſt obedient

and moſt humble ſervant,

Beenham Houſe, Berks,
Nov. 1ſt, 1766.

J. Z. HOLWELL.

CHAP. IV.

The Religious Tenets of the Gentoos, followers of the Shaſtah of Bramah.

INTRODUCTION.

WE have already premiſed, that in the proſecution of this our fourth general head, we ſhould touch only on the original *principal* tenets of theſe ancient people the *Gentoos*; for were we to penetrate into, and diſcuſs the whole of their modern ceremonials, and complicated modes of worſhip; our labor would be without end: theſe are as diffuſe, as the ancient fundamental tenets of *Bramah* are ſhort, pure, ſimple and uniform; in this predicament the *Gentoos* are not ſingular, as the original text of every theological ſyſtem, has, we preſume, from a ſimilar cauſe, unhappily undergone the ſame fate; though at firſt promulged as a divine inſtitution.

We ſhall not ſay much regarding the antiquity of theſe people; nor ſhall we amuſe ourſelves with the reveries of chronologers and hiſtorians; who have labored to fix with preciſion (though not two of them agree in opinion) the various migrations after the flood: it ſhall ſuffice for our purpoſe, that by their own ſhewing, *Indoſtan* was as early peopled, as moſt other parts of the known world.

The firſt invaders of this empire, found the inhabitants a potent, opulent, civilized, wiſe, and learned people; united under one head, and one uniform profeſſion of divine worſhip; by the fundamental principles of which, they were precluded communication, and ſocial converſe, with the reſt of mankind; and theſe invaſions firſt made them a warlike people alſo.

Alexander the Great, invaded them in later times, and found them in the ſame ſtate; and though it ſhould ſeem, from *Arrian*'s and *Quintus Curtius*'s hiſtory of that Prince's expeditions, that the different principalities he conquered, were independant kingdoms, and governed by independant Kings and Princes; yet the *Gentoo* records of *Bindoobund* and *Banaras* ſhew, that at that

period,

period, and much later, all the principalities of this empire, were in ſubjection to, and owned allegiance to one head, ſtiled the *Mhaahah Rajah* of *Indoſtan*; a Prince of the *Succadit* family, ſaid to be lineally deſcended from their great Prince and Legiſlator *Bramah*; and that it was not until after the extinction of this ſacred family (as the *Gentoos* call it) that the *Rajahs* aſſumed an independency.

But it did not ſufficiently ſooth the vanity of *Alexander*, nor that of his hiſtorians, to record his conqueſts of a few petty Rajahs and Governors of provinces; and though we do not conteſt the fact of that invaſion, yet we think ourſelves juſtified in concluding the greateſt part of its hiſtory is fabulous; yet, that it claims greater credit and belief, than thoſe of *Bacchus* and *Seſoſtris*: the *Greek* and *Latin* conſtruction and termination of the names, and places, of the Princes and kingdoms of *Indoſtan*, ſaid by *Alexander*'s hiſtorians to be conquered by him; bear not the leaſt analogy or idiom of the *Gentoo* language, either ancient or modern; as any one the leaſt converſant in it can teſtify; and although the ground work of their hiſtory was founded on fact, yet the ſuperſtructure carries ſtrongly the ſemblance of invention and romance: And he who is ac-

 quainted

quainted with this empire, and can give full credit to thoſe legends, may upon as juſt a foundation believe *Alexander* to have been the ſon of *Jupiter Ammon*; or, with *Q. Curtius*, that the *Ganges* opened into the *Red ſea*.

The annals of the *Gentoos*, give teſtimony of *Alexander*'s invaſion; where he is recorded under the epithets, of *Mhaahah Dukkoyt, é Kooneah*, a moſt mightey robber and murderer; but they make not any mention of a *Porus*, nor of any name that has the ſmalleſt alluſion or likeneſs to it; and yet the action between *Alexander* and this imaginary King *Porus*, has been pompouſly exhibited by the hiſtorians of the former, and has happily afforded ſubject matter for repreſentations, that do the higheſt honour to the art and genius of man.

The liberty we have taken with theſe ſo long celebrated hiſtorians, may ſeem to our readers to be foreign to our ſubject, but in the end we hope it will appear otherwiſe; when they find that theſe authors have (either from their own fertile inventions, or from miſ-information, or rather from want of a competent knowledge in the language of the nation) miſ-repreſented, or to ſpeak more

more favorably, miſ-conceived their religious tenets as much as they have the genius and ſtate of their government.

The ſpace of time employed in *Alexander*'s expedition in this empire, did not afford a poſſibility of acquiring any adequate knowledge of a language in itſelf ſo highly difficult to attain in the ſmalleſt degree of perfection even from many years reſidence and intimate converſe with the natives; can it be poſſibly believed then, that any of *Alexander*'s followers could in this ſhort ſpace acquire ſuch perfection in the *Gentoo* language as could enable them juſtly to tranſmit down the religious ſyſtem of a nation, with whom they can ſcarcely be ſaid to have had any communication?

Touching the antiquity of the ſcriptures, we are treating of, we have much more to ſay, in ſupport of our conjecture and belief, that the *Shaſtah* of *Bramah*, is as ancient, at leaſt, as any written body of divinity that was ever produced to the world. But it is previouſly neceſſary, that we explain the word *Bramah*, which has been variouſly wrote, and indiſcriminately applied by many authors, and particularly by *Baldeus*, who confounds *Birmah* and *Bramah* as being the ſame per-

 ſon,

ſon, though nothing in nature can be more different. This could proceed only, from the ſpecific meaning and origin of thoſe words not being clearly underſtood; and this we conceive has led many other writers into the ſame error: our preſent diſquiſition therefore calls, not only for the explanation of theſe words, but alſo of the other two ſuppoſed primary created beings *Biſtnoo* and *Sieb*. For unleſs theſe three perſons *Birmah*, *Biſtnoo*, and *Sieb*, are diſtinctly comprehended, and held in remembrance, a conſiderable portion of the allegorical part of the *Shaſtah* of *Bramah*, will appear utterly unintelligible.

Different authors ſtile him, *Bruma*, *Bramma*, *Burma*, *Brumma*, *Birmah*, *Bramah*; and although they write him thus variouſly, they are unanimous in thinking him the ſame perſon, and give him the ſame attributes. They are all, it is true, derivatives from the ſame root, *Brum* or *Bram*, (for theſe are ſynonimous in the *Shaſtah)* but none of all the above appellatives are to be found in the *Shaſtah*, but *Birmah* and *Bramah*. They are all compounded of *brum* or *bram*, *a ſpirit*, or *eſſence*, and *mah*, *mighty*; *brum*, in an abſolute and ſimple ſenſe, ſignifies *the ſpirit or eſſence of God*, and is but upon one occaſion

occaſion mentioned as a perſon, and that is when *brum* is repreſented with the habiliments and four arms of *Birmah*, floating on a leaf, upon the face of a troubled chaos, immediately preceding the act of the creation of the univerſe.—*Birmah* is underſtood in an abſolute perſonal ſenſe, and in a figurative one; in the former as the firſt of the three primary created angelic beings—in this ſenſe the word ſignifies literally the *mighty ſecond*. For though *Birmah* is the firſt of the three prime beings, he is ſtiled *ſecond* in power to God only, and ſometimes in the *Shaſtah* has the name of *Birmahah*, *the moſt mighty ſecond*.——In the figurative ſenſe the word *Birmah* means creation, created, and ſometimes creator, and repreſents what the *Bramins* call, the firſt great attribute of God, *his power of creation.*

Bramah is the title ſolely appropriated to the Promulger of the *Shaſtah*, and implies the ſpirituality and divinity of his miſſion and doctrines; hence it is, that his ſucceſſors aſſumed the name of *Bramins*, ſuppoſing themſelves to inherit the ſame divine ſpirit.

As the word *Birmah*, is uſed in a perſonal, and figurative ſenſe, ſo is *Biſtnoo* and *Sieb*; perſonally, as being the ſecond and

 third

third of the firſt created angelic beings, who had pre-eminence in heaven; the word *Biſtnoo*, literally ſignifies a *cheriſher*, a *preſerver*, a *comforter*; and *Sieb*, a *deſtroyer*, an *avenger*, a *mutilator*, a *puniſher*; and theſe three perſons, when figuratively applied in the *Shaſtah* (as they frequently are) repreſent what the *Bramins* call the three firſt and great attributes of God, his power *to create*, his power *to preſerve*, and his power *to change* or *deſtroy*. And we ſhall ſee that in the diſtribution of the almighty's commands to theſe primary perſons, taſks are aſſigned to each, of a very different nature; to *Birmah*, works of power, government and glory; to *Biſtnoo*, works of tenderneſs and benevolence; and to *Sieb*, works of terror, ſeverity and deſtruction. This laſt mentioned perſon is the object of great diſmay and terror to the *Gentoos*, but modern expounders of *Bramah*'s *Shaſtah* have ſoftened the rigor of his character by giving him names and attributes of a very different nature from that of *Sieb*. They call him *Moiſoor* (a contraction of *Mahahſoor*, *the moſt mighty deſtroyer of evil)* and under this ſoothing title he is worſhipped, not as *Sieb* the deſtroyer, but as *the deſtroyer of evil*. The other epithet they have given to him is *Moidéb*, (a contraction of *Mahahdebtah*,

tah, the moſt mighty angel) in this ſenſe he is worſhipped as *the averter of evil*, and under this character he has the moſt altars erected to him.

This neceſſary interpretation and explanation premiſed, we proceed to the *Shaſtah* itſelf; and ſhall faithfully give a detail of the origin of this book; and the ſeveral innovations and changes it has ſuffered: a detail —which although known by all the learned amongſt the *Bramins*, is yet confeſſed but by a few, and thoſe only, whoſe purity of principle and manners, and zeal for the primitive doctrines of *Bramah*'s *Shaſtah*, ſets them above diſguiſing the truth; from many of theſe, we have had the following recital.

" That, when part of the angelic bands
" rebelled, and were driven from the face
" of God, and expelled from the heavenly
" regions; God doomed them in his wrath,
" to eternal puniſhment and baniſhment;
" but, that by the interceſſion of the faith-
" ful remaining bands, he was at length
" inclined to mercy, and to ſoften the rigor
" of their ſentence, by inſtituting *a courſe*
" *only*, of puniſhment, purgation, and pu-
" rification; through which, by due ſub-
" miſſion, they might work out a reſtoration

" to

" to the ſeats they had loſt by their diſobe-
" dience.

" That God in full aſſembly of the faith-
" ful bands ſpecified *their courſe* of puniſh-
" ment, purgation and purification; regiſ-
" tered, and declared his decree, immutable,
" and irrevocable; and commanded *Birmah*,
" to deſcend to the baniſhed delinquents
" and ſignify unto them the mercy and
" determination of their creator.

" That *Birmah* fulfilled God's command,
" deſcended to the delinquent angels, and
" made known unto them the mercy and
" immutable ſentence, that God their creator
" had pronounced and regiſtered againſt
" them.

" That the great and unexpected mercy
" of God, at firſt made a deep impreſſion
" upon all the delinquents, except on the
" leaders of their rebellion; theſe in proceſs
" of time, regained their influence, and
" *confirmed* moſt of the delinquents in their
" diſobedience, and thereby the merciful
" intentions of the creator, became in a
" great meaſure fruſtrated.

" That about the beginning of the pre-
" ſent age (i. e. 4866 years ago) the three

" primary created beings and the reſt of the
" faithful angelic hoſt, feeling the deepeſt
" anguiſh for the exalted wickedneſs of their
" delinquent brethren, concluded it could
" only proceed, from their having by time,
" forgot the terms of their ſalvation; which
" had been only verLally delivered to them
" by *Birmah:* they therefore petitioned the
" Almighty, that he would be pleaſed to
" ſuffer his ſentence, and the conditions of
" their reſtoration, to be digeſted into *a body*
" *of written laws* for their guidance; and
" that ſome of the angelic beings, might
" have permiſſion to deſcend to the delin-
" quents, to promulge and preach this writ-
" ten body of laws unto them, that they
" might thereby be left without excuſe, or
" the plea of ignorance, for their conti-
" nuance in diſobedience.

" That God aſſented, to the petitions of
" the angelic bands; when they, one and
" all, offered to undertake this miſſion, but
" God ſelected from amongſt them thoſe
" whom he deemed moſt proper for this
" work of ſalvation; who were appointed
" to deſcend *to the different regions* of the
" habitable univerſe. That a being from
" the firſt rank of angels was deſtined for
" the eaſtern part of this globe, whom
" God

" God dignified with the name of *Bramah*,
" in allufion to the divinity of the doctrine
" and miffion he had in charge.

" That *Birmah* by the command of God
" dictated to *Bramah* and the other deputed
" angels, the terms and conditions, which
" had been primarily delivered to the de-
" linquents, by the mouth of *Birmah*;
" that *Bramah* received, and entered the laws
" of God in *Debtah Nagur*, (literally, the
" language of angels) and that when *Bra-*
" *mah* defcended at the beginning of the
" prefent age, and affumed the human form
" and government of *Indoftan*, he tranflated
" them into the *Sanfcrît*, a language then
" univerfally known throughout *Indoftan*;
" and called the body of laws *the Chartah*
" *Bhade* * *Shaftah of Bramah* (literally, the
" *four fcriptures of divine words of the*
" *mighty fpirit)* which he promulged, and
" preached to the delinquents, as the only
" terms of their falvation and reftoration.

" That for the fpace of a thoufand years,
" the doctrines of the *Chartah Bhade*, were
" preached and propagated, without varia-
" tion or innovation; and many of the
" delinquents benefited from them and were

* A written book.

" faved:

" ſaved: but that about the cloſe of this
" period, ſome *Goſeyns* * and *Battezaaz* †
" *Bramins*, combining together, wrote a
" paraphraſe on the *Chartah Bhade*, which
" they called the *Chartah* ‡ *Bhade of Bra-*
" *mah* §, or the *ſix ſcriptures of the mighty*
" *ſpirit*; in this work the original text of
" *Bramah*'s *Chartah Bhade* was ſtill pre-
" ſerved.—About this period alſo it was,
" that the *Goſeyns* and *Battezaaz Bramins*,
" began to appropriate to themſelves the uſe
" of the *Sanſcrît character*, and inſtituted in
" the place of it the common *Indoſtan* cha-
" racter in uſe at this day: it was now alſo
" that *they* firſt began to veil in myſteries,
" the ſimple doctrines of *Bramah*.

" That about five hundred years later,
" that is, fifteen hundred years from the firſt
" promulgation of *Bramah*'s *Shaſtah*; the
" *Goſeyns*, and *Battezaaz Bramins*, pub-
" liſhed a ſecond expoſition, or commentary
" on the *Chartah Bhade*; which ſwelled
" the *Gentoo* ſcriptures to eighteen books:
" theſe the commentators entitled the *Augh-*
" *torrah Bhade Shaſtah*, or the *eighteen books*

* *Gentoo* Biſhops.

† Expounders of the *Shaſtah*. ‡ Six.

§ From the promulging this *Bhade*, the Polytheiſm of the *Gentoos* took its riſe.

" of

" *of divine words*; it was drawn up in a
" compound character, of the common *In-*
" *doſtan*, and *Sanſcrît*;—the original text of
" the *Chartah Bhade*, was in a manner ſunk
" and alluded to only; the hiſtories of their
" Rajahs and country, were introduced under
" figures and ſymbols, and made a part of
" their religious worſhip, and a multitude
" of ceremonials, and exteriour modes of
" worſhip, were inſtituted; which the com-
" mentators ſaid were implied in *Bramah*'s
" *Chartah Bhade*, although not expreſly
" directed therein, by him; and the whole
" enveloped in impenetrable obſcurity by
" allegory and fable, beyond the compre-
" henſion even of the common tribe of
" *Bramins* themſelves; the laity being thus
" precluded from the knowledge of their
" original ſcriptures had a new ſyſtem of
" faith broached unto them, which their
" anceſtors were utterly ſtrangers to.

" That this innovation of the *Aughtorrah*
" *Bhade* produced a ſchiſm amongſt the
" *Gentoos*, who until this period had fol-
" lowed one profeſſion of faith throughout
" the vaſt empire of *Indoſtan*; for the *Bra-*
" *mins* of *Cormandell* and *Mallabar* finding
" their brethren upon the courſe of the *Ganges*
" had taken this hold ſtep to inſlave the laity,
" ſet

" ſet up for themſelves, and formed a ſcripture
" of their own, founded as they ſaid upon
" the *Chartah Bhade* of *Bramah*; this they
" called *the Viedam* of Brummah*, or *divine*
" *words of the mighty ſpirit*;—theſe com-
" mentators, by the example of their bre-
" thren, interſperſed in their new religious
" ſyſtem, the hiſtories of their governors,
" and country, under various ſymbols and
" allegories, but departed from that chaſtity
" of manners, which was ſtill preſerved in
" the *Aughtorrah Bhade Shaſtah*.

" Thus the original, plain, pure, and
" ſimple tenets of the *Chartah Bhade* of
" *Bramah* (fifteen hundred years after its
" firſt promulgation) became by degrees
" utterly loſt; except, to three or four *Go-*
" *ſeyn* families, who at this day are only
" capable of reading, and expounding it,
" from the *Sanſcrît* character; to theſe may
" be added a few others of the tribe
" of *Battezaaz Bramins*, who can read
" and expound from the *Chartah Bhade*,
" which ſtill preſerved the text of the ori-
" ginal, as before remarked.

* *Viedam* in the *Mallabar* language ſignifies the ſame as *Shaſtah* in the *Sanſcrît*, viz. *divine words*—— and ſometimes, *the words of God*.

" How

" How much foever the primitive reli-
" gion of the *Gentoos* fuffered by thefe inno-
" vations; their government underwent no
" change for many centuries after, all ac-
" knowledging allegiance to one univerfal
" Rajah of the *Succadit* family, lineally
" defcended from their Prince and Lawgiver
" *Bramah.*—— The Princes of this line
" oppofed the innovations made in their
" primitive faith, with a fruitlefs oppofition,
" which endangered the exiftence of their
" own government; fo that at length they
" were reduced to the neceffity of fubfcrib-
" ing, firft to the *Chartah Bhade*, and fub-
" fequently to the *Aughtorrah Bhade*; al-
" though their wifdom forefaw, and fore-
" told, the fatal confequences thefe inno-
" vations would have on the ftate and the
" nation: but the *Gofeyns* and *Bramins*,
" having tafted the fweets of prieftly power
" by the firft of thefe *Bhades*, determined
" to enlarge, and eftablifh it, by the pro-
" mulgation of the *laft*; for in this the
" exterior modes of worfhip were fo multi-
" plied, and fuch a numerous train of new
" divinities created, which the people never
" before had heard or dreamed of, and both
" the one and the other were fo enveloped
" by the *Gofeyns* and *Bramins* in darknefs,
" penetrable to themfelves only, that thofe

 " profeffors

" professors of divinity, became of new and
" great importance, for the daily obliga-
" tions of religious duties, which were by
" these new institutes imposed on every
" *Gentoo*, from the highest to the lowest
" rank of the people, were of so intricate, and
" alarming a nature, as to require a *Bramin*
" to be at hand, to explain and officiate,
" in the performance of them: they had
" however the address to captivate the minds
" of the vulgar, by introducing show and
" parade into all their principal religious
" feasts, as well as fasts; and by a new
" single political institution, to wit, *the pre-*
" *servation of their cast or tribe*, the whole
" nation was reduced to sacerdotal slavery.

" From the period that the *Aughtorrah*
" *Bhade* was published as the rule of the
" *Gentoo* faith and worship, superstition, the
" sure support of priestcraft, took fast pos-
" session of the people; and their conscien-
" ces, actions, and conduct, in spirituals
" and temporals, were lodged in the breasts
" of their *household Bramins*, and at their
" disposal; for every head of a family was
" obliged to have one of those ghostly fa-
" thers at his elbow, and in fact the people
" became in general mere machines, ac-
" tuated and moved, as either the good

" or evil intentions of their houſehold tyrant
" dictated.

" The *Aughtorrah Bhade Shaſtah*, has been
" invariably followed by the *Gentoos* inha-
" biting from the mouth of the *Ganges* to
" the *Indus*, for the laſt three thouſand three
" hundred and ſixty-ſix years. This pre-
" ciſely fixes the commencement of the *Gen-*
" *too mythology*, which, until the publication
" of that *Bhade*, had no exiſtence amongſt
" them: every *Gentoo* of rank or wealth,
" has a copy of this ſcripture in his poſſeſ-
" ſion; under the care and inſpection of
" his domeſtic *Bramin*; who every day
" reads and expounds a portion of it to the
" family.

" Sixteen hundred and ſeventy nine years,
" from the promulgation of the *Aughtorrah*
" *Bhade Shaſtah*, the ſacred line of *Bramah*
" became extinct, in the perſon of *Succa-*
" *dit*, the laſt *Mahahmahah Rajah*; (moſt
" mighty King) he reigned over all *Indoſ-*
" *tan*, ſixty years; his deceaſe cauſed a ge-
" neral lamentation amongſt the people; and
" from his death, a new *Gentoo Epocha*
" took place, called the *Æra of Succadit*;
" and the preſent year (A. D. 1766) is the

" year

" year of *Succadit*, ſixteen hundred eighty
" ſeven.

" The death of *Succadit*, became not
" only remarkable for a new *Epocha* of
" time, but alſo for another ſignal event in
" the *Gentoo* annals; namely, a total revo-
" lution of their government: the royal and
" ſacred line being extinct, the Vice-roys of
" this extenſive empire (who had been for
" ſome years ſtrengthening themſelves in
" their reſpective governments, and prepa-
" ring for this expected event) on the demiſe
" of *Succadit*, ſet up a claim of indepen-
" dency, to the lands over which they had
" ruled under the emperor: they all aſſumed
" the title of *Rajah*, a diſtinction which,
" before this memorable period, had been
" only given to four or five of the firſt
" officers of the ſtate; who alſo generally
" filled the chief governments of the empire.
" ——Confuſion followed——Thoſe com-
" manders who found themſelves inveſted
" with greater force and power, attacked,
" conquered, and joined to their govern-
" ments, the territories of thoſe who lay
" contiguous to them; whilſt others who
" lay more diſtant preſerved their indepen-
" dency: and thus the empire was divided
" into as many kingdoms, as there had

"been Vice-royſhips and Governments.—
"Between theſe Rajahs, there ſubſiſted a
"continual warfare.—From an empire thus
"divided againſt itſelf, what could be ex-
"pected, but that which, in a few centuries,
"conſequently and naturally followed.

"For the ſimple and intelligible tenets
"and religious duties, enjoined by the *Char-*
"*tah Bhade*, being thus abſorbed and loſt,
"in the attention and adherence, paid to
"the extravagant, abſurd, and unintelligible
"non-eſſentials of worſhip, inſtituted by
"the *Aughtorrah Bhade*; laid the founda-
"tion of the miſeries, with which, in ſuc-
"ceeding times, *Indoſtan* was viſited; and
"the merciful intention of God, for the
"redemption of the delinquent angels, (deſ-
"tined to inhabit this part of the earthly
"globe) was rendered fruitleſs.—The holy
"Tribe of *Bramins*, who were choſen and
"appointed by *Bramah* himſelf, to preach
"*the word of God*, and labor the ſalvation
"of the delinquents; in proceſs of time loſt
"ſight of their *divine original*, and in it's
"place ſubſtituted new and ſtrange doctrines;
"that had no tendency, but to the eſtabliſh-
"ing their own power: the people heark-
"ened unto them, and their minds were
"ſubdued and enſlaved; their ancient mili-
"tary

" tary genius, and ſpirit of liberty was de-
" bilitated; diſcord and diſſention aroſe
" amongſt the rulers of the land, and the
" ſtate grew ripe for falling at the firſt con-
" vulſion; and in the end ſuffered an utter
" ſubverſion, under the yoke of *Mahom-*
" *medan* tyranny; as a juſt puniſhment in-
" flicted on them by God, for their neglect
" of his laws, commands and promiſes,
" promulged to them, by his great and fa-
" vored angel *Bramah*, in the *Chartah*
" *Bhade Shaſtah*."

The foregoing detail, contains the genuine conceptions and belief, which the *Bramins* themſelves entertain of the antiquity of their ſcriptures, and of the two remarkable innovations they have undergone; particulars which we have had repeatedly confirmed to us, in various conferences with many of the moſt learned and ingenuous, amongſt the laity of the *Koyt* *, and other *Caſts*, who are often better verſed in the doctrines of their *Shaſtah* than the common run of the *Bramins* themſelves.

We hope it will not be diſpleaſing to our readers, if from the foregoing recital, we reduce into a narrow compaſs, and into one

* The tribe of Writers.

 view,

view, the ſtedfaſt faith of the *Gentoos*, Touching the antiquity of their ſcriptures; (the point now only under our conſideration) it appears therefore that they date the birth of the tenets and doctrines of the *Shaſtah*, from the expulſion of the angelic beings from the heavenly regions; that thoſe tenets were reduced into a written body of laws, four thouſand eight hundred and ſixty-ſix years ago, and then by God's permiſſion were promulged and preached to the inhabitants of *Indoſtan*. That theſe original ſcriptures underwent a remarkable change or innovation a thouſand years after the miſſion of their Prophet and Law-giver *Bramah* in the publication of the *Chartah Bhade Shaſtah*; and that three thouſand three hundred and ſixty-ſix years paſt, theſe original ſcriptures ſuffered a ſecond and laſt change or innovation, in the publication of the *Aughtorrah Bhade Shaſtah*; which occaſioned the firſt and only ſchiſm amongſt the *Gentoos*, that ſubſiſts to this day, namely between the followers of the *Aughtorrah Bhade Shaſtah*, and the followers of the *Viedam*.

Without repoſing an implicit confidence in the relations the *Bramins* give of the antiquity of their ſcriptures; we will, with

our

our readers indulgence, humbly offer a few conjectures that have ſwayed us into a belief and concluſion, that the original tenets of *Bramah* are moſt ancient; that they are truly original, and not copied from any ſyſtem of theology, that has ever been promulged to, or obtruded upon the belief of mankind: what weight our conjectures may have with the curious, or how far it may rather appear in the proſecution of our work, that other theological ſyſtems have been framed from this, we readily ſubmit to thoſe, whoſe genius, learning and capacity in reſearches of this kind, are much ſuperior to our own.

It has been without reſerve aſſerted, that the *Gentoos* received their doctrines and worſhip, from the *Perſees* or *Egyptians*; but without (as we conceive) any degree of probability, or grounds, for the foundation of this opinion: reaſon and facts, ſeeming to us, to be on the ſide of the very contrary opinion.

That there was a very early communication between the empires of *Perſia*, *Egypt* and *Indoſtan*, is beyond controverſy; the former lay contiguous to *Indoſtan*; and although *Egypt* lay more remote from it, there

 ſtill

ſtill was an eaſy paſſage open between them, by the navigation from the *Red-ſea*, to the *Indus*: therefore it will appear no ſtrained concluſion, if we ſay; it is moſt likely there had been frequent intercourſe between the learned *Magi* of both thoſe nations, and the *Bramins*, long before the laſt mentioned ſages were viſited by *Zoroaſter* and *Pythagoras*.

It is neceſſary to remark that the *Bramins* did not, indeed could not, ſeek this intercourſe, for the principles of their religion forbad their travelling, or mixing with other nations; but ſo famed were they in the earlieſt known times for the purity of their manners, and the ſublimity of their wiſdom and doctrines, that their converſe was ſought after, and ſolicited univerſally by the philoſophers, and ſearchers after wiſdom and truth. For this character of them, we have the concurring teſtimony of all antiquity.

At what period of time, *Indoſtan* was viſited by *Zoroaſter* and *Pythagoras*, is not clearly determined by the learned; we will ſuppoſe it, with the generality of writers, to have been about the time of *Romulus*.— That theſe ſages travelled not to *inſtruct*, but, to be *inſtructed*; is a fact that may be determined with more preciſion; as well

as,

as, that they were not in *Indoſtan* together.— As they both made a long reſidence with the *Bramins* North Weſt of the *Ganges* (for the name of *Zardhurſt*, and *Pythagore* retain a place in the *Gentoo* annals " as travellers in " ſearch of wiſdom") it is reaſonable to conclude they might in ſome degree be inſtructed in the *Sanſcrît character*, and conſequently, in the doctrines and worſhip inſtituted by the *Chartah* and *Aughtorrah Bhades*.

It is worthy notice that the *Metempſychoſis*, as well as the three grand principles taught in the greater *Eleuſinian* myſteries; namely, the *unity of the godhead*, *his general providence over all creation*, and *a future ſtate of rewards and puniſhments*; were fundamental doctrines of *Bramah*'s *Chartah Bhade Shaſtah*, and were preached by the *Bramins*, from time immemorial to this day, throughout *Indoſtan:* not as myſteries, but as religious tenets, publicly known and received, by every *Gentoo* of the meaneſt capacity; this is a truth, which, we conceive, was unknown to the learned inveſtigator of the *Eleuſinian* myſteries; or it is probable he would, with more caution, have aſſerted, that the Eaſtern nations received their doctrines from the *Egyptians*.

Although

Although the Polytheiſm of the *Gentoos* had its origin from the firſt promulgation of the *Chartah Bhade Shaſtah*, and their Mythology from the publication of the *Aughtorrah Bhade*; yet the abovementioned theological dogma's remained inviolable and unchanged; and as theſe, with the firm perſuaſion of the præ-exiſtent ſtate of the ſpirit, or ſoul, have ever been, and ſtill are, the very baſis of all the *Gentoo* worſhip; it appears to us moſt probable, (from the early communication before remarked, and the reaſons before given) that the *Egyptians* borrowed theſe tenets from the *Bramins*.

That *Pythagoras* took the doctrine of the *Metempſychoſis*, from the *Bramins*, is not diſputed: yet future times erroneouſly ſtiled it *Pythagorean*; an egregious miſtake, which could proceed only from ignorance of its original.

Whatever may have been the period, that *Indoſtan* was viſited by the two travelling ſages abovementioned; it is acknowledged that *Pythagoras* undertook that journey, ſome years later than *Zoroaſter*:—— when *Pythagoras* left *India*, he went into *Perſia*, where he converſed with the Magi of that country, and was inſtructed in their myſteries;

myſteries; and is ſaid (with probability of truth) to have held many conferences with *Zoroaſter*, on the doctrines of the *Bramins*. They had both been initiated in all the myſteries, and learning, of the *Egyptians*; and *Pythagoras*, in his ſecond viſit to *Egypt*, before his return to *Greece*, probably repaid the debt of wiſdom he had received from the Magi, by giving them new, and ſtronger lights into the theology, coſmogony and mythology of the *Bramins*, from their *Chartah*, and *Aughtorrah Bhades*.

The moral inſtitutes, of *Zoroaſter*, and *Pythagoras*; inculcated and taught by the one to the *Perſians*, and by the other, to the *Greeks*; truely bore the ſtamp of divine! but their ſyſtem of theology, ſurely that of madneſs!—They had ſo long and intenſely thought, and reaſoned on the *divine nature*, and the *cauſe of evil*; that the portion of divine nature they poſſeſſed, ſeemed utterly impaired, and bewildered, as ſoon as they began to form their crude principles into a *ſyſtem*;—they appear to have preſerved the baſis and out-lines of *Bramah*'s *Shaſtah*, on which (probably in conjunction with the *Perſian* and *Egyptian* Magi) they raiſed an aerial ſuperſtructure, wild and incomprehenſible! and labored to propagate an unintelligible

telligible jargon of divinity, which neither themſelves, nor any mortal ſince their time, could explain, or reduce to the level of human underſtanding.

How far, on a compariſon between the modes of worſhip, inſtituted by the *Chartah* and *Aughtorrah Bhades*, and thoſe of the antient *Egyptians*, *Greeks* and *Romans*, it may appear that thoſe of the *Bramins* are originals, and thoſe of the latter copies only, we ſubmit to the enquiry of the learned into thoſe intricate ſtudies, when in the courſe of our work we exhibit to the reader ſome ſpecimens of the *Gentoo* Mythology, and an account of their faſts and feſtivals.

By the fundamental doctrines and laws of the *Gentoos*, they cannot admit of proſelytes or converts, to their faith or worſhip; nor receive them into the pale of their communion, without the loſs of their Caſt, or Tribe; a diſgrace which every *Gentoo* would rather ſuffer death than incur: and although this religious prohibition, in its conſequences, reduced the people to a ſlaviſh dependence on their *Bramins*; yet it proved the cement of their union as a nation; which to this day remains unmixed with any other race of people.—Theſe are circumſtances which,

which, to the beſt of our knowledge, remembrance, and reading, peculiarly diſtinguiſh the *Gentoos*, from all the nations of the known world, and plead ſtrongly in favor of the great antiquity of this people, as well as the originality of their ſcriptures.

Another conſideration, to the ſame purpoſe, claims our notice; namely the perpetuity of the *Gentoo* doctrines, which through a ſucceſſion of ſo many ages, have ſtill remained unchanged, in their fundamental tenets;—for although the *Chartah* and *Aughtorrah Bhades*, enlarged the exteriors of their worſhip, yet theſe derive their authority and eſſence, in the boſom of every *Gentoo*, from the *Chartah Bhade* of *Bramah:* and it is no uncommon thing, for a *Gentoo*, upon any point of conſcience, or any important emergency in his affairs or conduct, to reject the deciſion of the *Chartah* and *Aughtorrah Bhades*, and to procure, no matter at what expence, the deciſion of the *Chartah Bhade*, expounded from the *Sanſcrît*.

Enough has been ſaid, to ſhew that the genuine tenets of *Bramah*, are to be found only in the *Chartah Bhade*; and as all who have wrote on this ſubject, have received their information from crude, inconſiſtent

 reports,

reports, chiefly taken from the *Aughtorrah Bhade*, and the *Viedam*; it is no wonder that the religion of the *Gentoos*, has been traduced, by ſome, as utterly unintelligible; and by others, as monſtrous, abſurd, and diſgraceful to humanity:——our deſign is to reſcue theſe ancient people, from thoſe imputations; in order to which we ſhall proceed, without further introduction or preface, to inveſtigate their original ſcriptures, as contained in the *Chartah Bhade*; at the cloſe of each ſection we ſhall ſubjoin, ſuch remarks, and explanations, as may appear to us neceſſary and pertinent to our ſubject.

For the greater perſpicuity, we will preſent to our readers the fundamental doctrines of the *Bramins*, under five diſtinct ſections; as they are ranged in the firſt book of this *Shaſtah*: viz.

I. Of God and his Attributes.
II. The creation of Angelic Beings.
III. The Lapſe of part of thoſe Beings.
IV. Their Puniſhment.
V. The mitigation of that Puniſhment, and their final Sentence.

SECT. I.

" *Of God and his Attributes.*

" God is ONE *.—Creator of all that
" *is*.——God is like a perfect ſphere,
" without beginning or end.—God
" rules and governs all creation by a
" general providence reſulting from
" firſt determined and fixed principles.
" ——Thou ſhalt not make enquiry
" into the eſſence and nature of the
" exiſtence of the ETERNAL ONE, nor,
" by what laws he governs.—An en-
" quiry into either, is vain and crimi-
" nal.—It is enough, that day by day,
" and night by night, thou ſeeſt in his
" works; his *wiſdom*, *power*, and his
" *mercy*.——Benefit thereby."

* *Ekhummeſha*, literally, *the one that ever was*; which we tranſlate, *the eternal one*.

REMARKS.

THE foregoing ſimple and ſublime deſcription of the Supreme Being, conſtitutes the firſt chapter, or ſection of the *Shaſtah*.——The *Bramins* of the *Aughtorrah Bhade* teach, that there originally exiſted a chapter

chapter of the *Shaſtah*, which explained and ſolely treated of the divine nature and eſſence; but that it was ſoon irrecoverably loſt, and never tranſmitted to poſterity by *Bramah*, who *tore it out* of his *Chartah Bhade*.

Baldeus, who reſided thirty years on the Iſland of *Ceylon*, and has given a laborious tranſlation of the *Viedam*; recites a ſimilar anecdote from thoſe ſcriptures, and ſays, "that the loſt part treated of God, and the "origin of the univerſe, or viſible worlds, "the loſs of which is highly lamented by "the *Bramins*."—In which this author ſeems to have plunged into a double error; firſt, in alleging the part loſt, treated of the origin of the univerſe; whereas both the *Viedam*, and *Shaſtah*, are elaborate on the ſubject; and fix not only the period of its creation, but alſo its preciſe age, and term of duration, (as we ſhall ſhew hereafter); conſequently and ſecondly, they could not properly be ſaid to lament a loſs they never ſuſtained.—— But in truth, the whole of this matter is allegorical, a circumſtance, which *Baldeus*, it ſeems, never adverted to.

In various diſcourſes, we have had, with ſome learned *Bramins*, on the above cited paſſage

paſſage of the *Aughtorrah Bhade*, they were all unanimous in their ſenſe and interpretation of it: namely, that to man was given for the exerciſe of his reaſon, and virtue, the contemplation of the viſible wonders of the creation; but, that the ETERNAL ONE had precluded all enquiry into his origin, nature, and eſſence, and the laws by which he governs; as ſubjects inexplicable to, and beyond the limited powers of created beings; therefore it is emphatically ſaid, that *Bramah tore out* that part, implying the prohibition of ſuch enquiries, as uſeleſs and preſumptuous.

Had one tythe of the time and trouble, which the juſt mentioned eccleſiaſtic beſtowed in rendering a literal tranſlation of the *Viedam*, been employed in attempting an explanation of its myſteries; his labors might have proved worthy the attention of the learned; whereas, by contenting himſelf with a bare verſion, without aiming at the interpretation of the allegorical parts of thoſe ſcriptures, his toils, which muſt have been great and intenſe, have only produced a monſter, that ſhocks reaſon and probability.— They are miſ-repreſentations like theſe, which we have lamented in the preliminary diſcourſe, to the firſt part of this our work, as injurious to human nature; various and

enormous are the miſtakes, which this author has fallen into from the above cauſe, through the whole of his voluminous work, which might be proved in a multitude of inſtances; but one ſhall ſuffice as a ſpecimen of the whole, which nothing but the miſtaken zeal of a chriſtian divine can excuſe.

" The *Viedam* (according to *Baldeus*) gives
" the ſame place and power to *Birmah* or
" *Bramah* (for he erroneouſly makes theſe
" names ſynonimous) as the *Shaſtah* does;
" and as the *Mallabars* acknowledge *Bramah*
" to be the ſon of God, and ſupreme go-
" vernor of angels; nay even aſcribe to him
" a human form: *ſo it is evident, that theſe*
" *attributes, muſt have their origin from*
" *what they have heard, though perhaps con-*
" *fuſedly, of Jeſus Chriſt the ſon of God.*"

SECT. II.

" *The Creation of Angelic Beings.*

" The ETERNAL ONE, abſorbed in the
" contemplation of his own exiſtence; in
" the fullneſs of time, reſolved to *par-*
" *ticipate* his glory and eſſence with
" beings capable of feeling, and ſharing
" his beatitude, and of adminiſtering
" to his glory.--Theſe beings then were
" not.—The ETERNAL ONE willed.—
" And they were.—He formed them
" in part of his own eſſence; capable
" of perfection, but with the powers
" of imperfection; both depending on
" their voluntary election.--The ETER-
" NAL ONE firſt created *Birmah*, *Biſtnoo*,
" and *Sieb*; then *Moiſaſoor*, and all the
" *Debtah-Logue* *.——The *eternal one*
" gave pre-eminence to *Birmah*, *Biſt-*
" *noo* and *Sieb*.——He appointed *Bir-*
" *mah*, Prince of the *Debtah-Logue*,
" and put the *Debtah* under ſubjection
" to him; he alſo conſtituted him his
" vicegerent in heaven, and *Biſtnoo* and
" *Sieb*, were eſtabliſhed his co-adjutors.

* *Debtah*, angels; *Logue*, a people, multitude, or congregation; *Debtah-Logue*, the angelic hoſt.

 " —The

" —The ETERNAL ONE divided the
" *Debtah* into different bands, and
" ranks, and placed a leader or chief
" over each.—Thefe worfhipped round
" the throne of the *eternal one* accord-
" ing to their degree, and harmony
" was in heaven.—*Moifafoor*, chief of
" the firft angelic band, led the ce-
" leftial fong of praife and adoration
" to the Creator, and the fong of
" obedience to *Birmah* his firft created.
" —And the Eternal One rejoiced in
" his new creation."

REMARKS.

MANKIND in general of every de-
nomination, and religious profeffion,
have fubfcribed to the opinion of the ex-
iftence of *angelic beings*; and have each
formed their crude, peculiar, and imaginary
conceptions of their origin and deftination.
—Crude and imaginary indeed! muft be the
beft human conftruction, on fo marvellous
a fubject.—The fimple, rational, and fub-
lime caufe, affigned by *Bramah*, for this act
of creation; is moft worthy a great and be-
nign *being*, and conveys a ftriking and
interefting impreffion, not only of his
power, but of his *benevolence*.

Bramah, in the opening of this fection,
feems to place the *eternal one*, in the fituation
of

of an abſolute, good, and powerful *monarch*, without *ſubjects*; which in fact is being no monarch at all: for however happy, or bleſſed ſuch a being may be, in the contemplation of his own ſole exiſtence and almighty power; yet he cannot (ſay the *Bramins)* be completely ſo, without partakers in his glory and beatitude; who ſhould alſo, be conſcious of the *tenure* of their own exiſtence, as well as of the power, and benevolent intentions of their *creator*, and worſhip him, accordingly.

But a blind and neceſſary obedience and worſhip, from any new creation of rational beings, (which muſt have followed had they been created perfect) would have fallen ſhort of their Creator's purpoſe; therefore *Bramah* ſays, *the eternal one*, formed them " capable " of *perfection*, but with the powers of im- " perfection ;" without ſubjecting them to *either*, that their adoration and obedience ſhould be the reſult of their own *free-will*; the worſhip alone worthy his acceptance.

From the doctrine contained in this ſection it appears, that the powers of perfection and imperfection, (or in other words the powers of *good and evil)* were coeval in the formation of the firſt created beings:——The

Bramins in their paraphraſe on this chapter, reconcile the ſuppoſed incompatibility of the exiſtence of moral evil, conſiſtently with the juſtice, power, and goodneſs of the *ſupreme being*, by alleging, " that as the *Debtah* were inveſted with the abſolute powers of *perfection*, their lapſe from that ſtate, cannot impeach either the power, juſtice, or goodneſs of the ETERNAL ONE; whoſe motives for their creation were benevolent; and the duty enjoined them light and eaſy.—To chaunt forth for ever, the praiſes of their *creator* —To bleſs him for their *creation*, and to acknowledge, and be obedient to *Birmah*, and his two coadjutors *Biſtnoo* and *Sieb*."

Human penal laws, which have their exiſtence in every well regulated government of the world; always pre-ſuppoſe that the individuals ſubjected to thoſe laws, are inveſted with full powers and capacity of paying obedience to them; otherwiſe their impoſition becomes an act of tyranny; but the premiſes granted, then the breach and violation of them is criminal, and juſtly puniſhable, without an imputation of injuſtice in the inſtitutor.——Shall man then appear ſcrupulouſly cautious in his inſtitutes and laws, not to offend againſt reaſon and juſtice, and yet

yet dare to doubt of, or arraign the juſtice of his Creator?

Whence the origin, and exiſtence of *moral evil?* Is a queſtion that has puzzled, and exerciſed the imagination, and underſtanding of the learned and ſpeculative in all ages.——We confeſs we have hitherto met with no ſolution of this intereſting enquiry, ſo ſatisfactory, concluſive, and rational, as flows from the doctrine before us.——Authors have been driven to very ſtrange concluſions on this ſubject, nay ſome have thought it neceſſary to form an apology in defence of their Creator, for the admiſſion of moral evil into the world; and aſſert, " That God was neceſſitated to admit moral evil in created beings, from the nature of the materials he had to work with; that God would have made all things perfect, but that there was in matter an evil bias, repugnant to his benevolence, which drew another way; whence aroſe all manner of evils:" and that, therefore, " To endue created beings with perfection; that is to produce good excluſive of evil, is one of thoſe impoſſibilities, which even infinite power cannot accompliſh." And conſequently that from this *apologetical cauſe only*, " The wickedneſs and miſeries of God's creatures

can be fairly reconciled, with his infinite power and goodneſs.

Intereſting as this ſubject is, and muſt be, to every thinking being, our beſt conceptions of it, muſt fall far ſhort of certainty; it is however ſurely incumbent on us to adopt ſuch ſentiments (more eſpecially when we reſolve to broach them to the world) as will appear moſt worthy infinite power and infinite goodneſs.——How far this conſideration has been regarded in the reveries cited in the preceding paragraph, we ſubmit to our readers; in our own conceptions we cannot help ſaying thoſe authors appear to us to have left the argument in a much worſe ſtate than they found it; and in place of a rational apology for their Creator, ſeem the rather tacitly to impeach his power, in the firſt and greateſt of his attributes; his power of creation:—For God is not only the creator of angels and men; but creator of *matter* alſo; and could have made *that* perfect, had he ſo willed.——Whether God *could* endue created beings with perfection, or produce good excluſive of evil, we conceive is not the queſtion; (although a doubt of it is highly preſumptuous, if not impious) but the quære is, whether God could create a race of beings, endued with the powers of *abſolute*

abſolute free agency;—on the certainty of which poſition, the poſſibility of *ſin* in created beings abſolutely, and neceſſarily depends.

How much more rational and ſublime the text of *Bramah*, which ſuppoſes the Deity's voluntary creation, or permiſſion of evil; for the exaltation of a race of beings, whoſe *goodneſs* as free agents could not have exiſted without being endued with the contraſted, or oppoſite powers of doing *evil.*

SECT. III.

" *The Lapſe of Part of the Angelic Bands.*

" From the creation of the *Debtah* " *Logue*, joy and harmony encompaſſed " the throne of the eternal *one*, for " the ſpace of *Hazaar par Hazaar* " *Munnuntur* *; and would have con- " tinued to the end of time, had not envy " and jealouſy took poſſeſſion of *Moi-* " *ſaſoor*, and other leaders of the angelic " bands; amongſt whom was *Rhaabon*, " the next in dignity to *Moiſaſoor*;— " they, unmindful of the bleſſing of " their creation, and the duties enjoined " them, reject the powers of *perfection*, " which the eternal ONE had graciouſly " beſtowed upon them, exerted their " powers of *imperfection*, and did evil " in the ſight of the eternal ONE.--They " withheld their obedience from him, " and denied ſubmiſſion to his *vice-*

* A phraſe often made uſe of in the *Shaſtah* to expreſs infinite extenſion or duration of time; the word *Munnuntur* in it's abſolute and literal ſenſe will be ſubſequently explained; the word *Hazaar*, literally ſignifies a thouſand; *Hazaar par Hazaar*, thouſands upon thouſands.

" *gerent*,

" *gerent*, and his coadjutors, *Biſtnoo*,
" and *Sieb*, and ſaid to themſelves—
" We will rule!—And fearleſs of the
" omnipotence, and anger of their Crea-
" tor, they ſpread their evil imagina-
" tions amongſt the angelic hoſt, de-
" ceived them, and drew a large portion
" of them from their allegiance.—And
" there was a ſeparation from the throne
" of the eternal ONE.--Sorrow ſeized the
" faithful angelic ſpirits, and anguiſh
" was now firſt known in heaven."

SECT. IV.

" *The Punishment of the Delinquent Debtah.*

" The eternal ONE, whose omniscience,
" prescience and influence, extended to
" all things, except the actions of
" beings, which he had *created free*;
" beheld with grief and anger, the de-
" fection of *Moisasoor*, *Rhaabon*, and
" the other angelic leaders and spirits.—
" Merciful in his wrath, he sent *Bir-*
" *mah*, *Bistnoo* and *Sieb*, to admonish
" them of their crime, and to persuade
" them to return to their duty;——
" but they exulting in the imagination
" of their independence, continued in
" disobedience.—The eternal ONE then
" commanded *Sieb* *, to go armed with
" his omnipotence, to drive them from
" the *Mahah Surgo* †, and plunge
" them into the *Onderah* ‡, there

* Why *Sieb* was sent on this command has been already explained in our introduction.

† Supreme heaven, literally *the great eminence*, from *Mahah*, *great*; and *Surgo*, *high*; eminent in a local sense, the firmament being commonly distinguished, by the *Gentoos*, by the name of *Surgo*.

‡ *Onder*, *dark*; *Onderah*, *intense darkness*.

" doomed

"doomed to ſuffer unceaſing *ſorrows*, for "*Hazaar par Hazaar Munnunturs* *."

* In this place the expreſſion (which we have explained in a preceding note) means *everlaſting*.

Remarks.

THAT there was a defection or rebellion in heaven, the records of antiquity, ſacred and prophane, bear alluſive teſtimony of;—we will not aver, that this opinion took its riſe from the doctrines of the *Bramins*, though it is moſt probable it did; be this as it may, we cannot help concluding, that the conceptions conveyed by the *Shaſtah*, of this extraordinary event, are more conſiſtent with, and do greater honor to the dignity of an omnipotent Being, than thoſe handed down to us in fables of the Sages, Poets and Philoſophers of *Egypt*, *Greece* and *Rome*.——From theſe our *Milton* copied, with extravagance of genius and invention.—They all, without exception, unworthily impeach God's omnipotence by the powers of contention given to the apoſtate angels, to oppoſe their Creator in arms and battle; and although ſacred writ † ſeems to countenance this warfare in heaven, it can only allude to the act of expulſion of the delinquents, as any other interpretation would leſſen omnipotence.

† Revelations, chap xii. ver. 7.

The

The *Shaſtah* opens this ſection by denying the preſcience of God touching the actions of free agents; the *Bramins* defend this dogma by alleging, his preſcience in this caſe, is utterly repugnant and contradictory to the very nature and eſſence of free agency, which on ſuch terms could not have exiſted.

SECT. V.

" *The Mitigation of the Puniſhment of the* " *delinquent Debtah, and their final ſen-* " *tence.*

" The rebellious *Debtah* groaned under " the diſpleaſure of their Creator in " the *Onderah*, for the ſpace of *one* " *Munnuntur*; during which period, " *Birmah*, *Biſtnoo* and *Sieb*, and the " reſt of the faithful *Debtah*, never " ceaſed imploring the eternal ONE, for " their pardon and reſtoration.—— " The eternal ONE, by their interceſſion " at length relented,—and although he " could not foreſee the effect of his " mercy on the future conduct of the " delinquents: yet unwilling to relin- " quiſh the hopes of their repentance, " he declared his will:—That they " ſhould be releaſed from *the Onderah*, " and be placed in ſuch a ſtate of " *tryal* and *probation*, that they ſhall " ſtill have power, to work out their " own ſalvation. The eternal ONE then " promulged his gracious intentions, " and delegating the power and govern- " ment of the *MahabSurgo*, *to Birmah*, " he

" he retired into *himſelf*, and became in-
" viſible to all the angelic hoſt, for the
" ſpace of five thouſand years.——At
" the end of this period he manifeſted
" himſelf again, reſumed the throne of
" light, and appeared in his glory.-And
" the faithful angelic bands, celebrated
" his return in ſongs of gladneſs.

" When all was huſhed !—the eter-
" nal ONE ſaid, Let the *Dunneahoudah**
" of the fifteen *Boboons* † of purgation
" and purification appear, for the re-
" ſidence of the rebellious *Debtah.*—
" And it inſtantly appeared.

" And the eternal ONE ſaid, Let *Biſt-*
" *noo* ‡, armed with my power, deſcend
" to the new creation of the *Dunneahou-*
" *dah*, and releaſe the rebellious *Debtah*
" from the *Onderah*, and place them
" in the loweſt of the fifteen *Boboons.*

" *Biſtnoo* ſtood before the throne and
" ſaid, Eternal ONE, I have done as
" thou haſt commanded.——And all

* *Dooneah*, or *dunneah*, the *world*, *Dunneahoudah*, the *worlds*, or *the univerſe*.

§ *Boboons*, *regions* or *planets*.

‡ Why *Biſtnoo* was ſent on this ſervice we have already explained in our introduction.

" the

2

" the faithful angelic hoſt, ſtood with
" aſtoniſhment, and beheld the won-
" ders, and ſplendor of the new creation
" of the *Dunneahoudah*.

" And the Eternal ONE ſpake again
" unto *Biſtnoo* and ſaid.—I will form
" *bodies* for each of the delinquent
" *Debtah*, which ſhall for a ſpace be
" their priſon and habitation; in the
" confines of which, they ſhall be ſub-
" ject to natural evils, in proportion
" to the degree of their original guilt.—
" Do thou go, and command them to
" hold themſelves prepared to enter
" therein, and they ſhall obey thee.

" And *Biſtnoo* ſtood again before the
" throne, and bowed and ſaid, Eternal
" ONE, thy commands are fulfilled.—
" And the faithful angelic hoſt, ſtood
" again aſtoniſhed, at the wonders
" they heard, and ſung forth the praiſe
" and mercy of the Eternal ONE.

" When all was huſhed! the Eternal
" one ſaid again unto *Biſtnoo*, The bodies
" which I will prepare for the recep-
" tion of the rebellious *Debtah*, ſhall
" be ſubject to change, decay, death,

" and renewal, from the principles
" wherewith I ſhall form them; and
" through thoſe mortal bodies, ſhall the
" delinquent *Debtah* undergo alternate-
" ly *eighty ſeven* changes, or *tranſmigra-*
" *tions*; ſubject more or leſs, to the
" conſequences of natural and *moral*
" *evil*, in a juſt proportion to the de-
" gree of their original guilt, and as
" their actions through thoſe ſucceſſive
" forms, ſhall correſpond with the li-
" mited powers which I ſhall annex
" to each;—and this ſhall be their
" ſtate of *puniſhment* and *purgation*.

" And it ſhall be,—That when the
" rebellious *Debtah* ſhall have accom-
" pliſhed and paſſed through the eighty
" ſeven tranſmigrations——they ſhall
" from my abundant favor, animate a
" new form, and thou *Biſtnoo* ſhalt call
" it GHOIJ ‡.

" And it ſhall be,—That when the
" mortal body of the *Ghoij* ſhall by a
" *natural* decay, become inanimate, the
" delinquent *Debtah* ſhall, from my
" more abundant favor, animate the

‡ *Ghoij*, the cow; *Ghoijal*, cows; *Ghoijalbarry*, a cow-houſe.

" form

" form of MHURD*,—and in this form
" I will enlarge their intellectual powers,
" even as when I first created them free;
" and in this form shall be their chief
" state of their *trial* and *probation*.

" The *Ghoij* shall be, by the delin-
" quent *Debtah*, deemed sacred and
" holy, for it shall yield them a new
" and more delectable food, and ease
" them of part of the labor, to which
" I have doomed them.—And they
" shall not eat of the *Ghoij*, nor of the
" flesh of any of the mortal bodies,
" which I shall prepare for their habita-
" tion, whether it creepeth on *Murto*, or
" swimmeth in *Jhoale*†, or flyeth in
" *Oustmaan* ‡, for their food shall be
" the milk of the *Ghoij*, and the fruits
" of *Murto*.

" The mortal forms wherewith I
" shall encompass the delinquent *Deb-*
" *tah* are the work of my hand, they
" shall not be destroyed, but left to
" their natural decay; therefore which-
" soever of the *Debtah*, shall by de-

* *Mhurd*, the common name of *man*, from *Murto*, matter, or earth.
† *Jhoale*, water, fluid. ‡ The *air*.

 " signed

" ſigned violence bring about the diſ-
" ſolution of the mortal forms, ani-
" mated by their delinquent brethren,
" —Thou *Sieb*, ſhalt plunge the of-
" fending ſpirit into the *Onderah*, for
" a ſpace, and he ſhall be doomed to
" paſs again the eighty-nine tranſmi-
" grations, whatſoever ſtage he may
" be arrived to, at the time of ſuch
" his offence.—But whoſoever of the
" delinquent *Debtah*, ſhall dare to *free*
" *himſelf* by violence, from the mortal
" form wherewith I ſhall incloſe him,
" —Thou *Sieb* ſhalt plunge him into
" the *Onderah* for ever.——He ſhall
" not again have the benefit of the
" fifteen *Boboons* of purgation, proba-
" tion, and purification.

" And I will diſtinguiſh by tribes and
" kinds, the mortal bodies which I have
" deſtined for the puniſhment of the
" delinquent *Debtah*, and to theſe bodies
" I will give different forms, qualities
" and faculties, and they ſhall *unite* and
" propagate each other in their tribe
" and kind, according to a natural
" impulſe which I will implant in
" them; and from this natural union,
" there ſhall proceed a ſucceſſion of
" forms;

" forms; each in his kind and tribe, " that the progreſſive tranſmigrations of " the delinquent ſpirits, may not ceaſe.

" But whoſoever of the delinquent " *Debtah* ſhall *unite* with any form out " of his own tribe and kind; thou " *Sieb* ſhalt plunge the offending ſpirit " into the *Onderah*, for a ſpace, and " he ſhall be doomed to paſs through " the eighty-nine tranſmigrations, at " whatſoever ſtage he may be arrived, " at the time he committed ſuch of- " fence.

" And if any of the delinquent " *Debtah* ſhall (contrary to the natural " impulſe which I ſhall implant in the " forms which they ſhall animate) dare " to *unite* in ſuch unnatural wiſe, as " may fruſtrate the increaſe of his " tribe and kind; thou *Sieb* ſhalt plunge " them into the *Onderah* for ever.— " And they ſhall not again be entitled " to the benefit of the fifteen *Boboons* " of purgation, probation and purifi- " cation.

" The delinquent and unhappy *Deb-* " *tah*, ſhall yet have it in their power,

" to lessen and soften their pains and
" punishment, by the sweet intercourse
" of social compacts; and if they love
" and cherish one another, and do mu-
" tual good offices, and assist and en-
" courage each other in the work of
" repentance for their crime of dis-
" obedience; I will strengthen their
" good intentions, and they shall find
" favor.——But if they persecute one
" another, I will comfort the persecuted,
" and the persecutors shall never enter
" the ninth *Boboon*, even the *first Bo-*
" *boon* of purification.

" And it shall be,—That if the *Deb-*
" *tah* benefit themselves of my favor
" in their eighty-ninth transmigration
" of *Mhurd*, by repentance and good
" works, thou *Bistnoo* shalt receive
" them into thy bosom and convey them
" to the second *Boboon* of punishment
" and purgation, and in this wise shalt
" thou do, until they have passed pro-
" gressively the eight *Boboons* of punish-
" ment, purgation, and probation, when
" their punishment shall cease, and thou
" shalt convey them to the ninth; even
" the first *Boboon* of purification.

" But

" But it ſhall be,—That if the re-
" bellious *Debtah*, do not benefit of
" my favor in the eighty-ninth tranſ-
" migration of *Mhurd*, according to
" the powers, wherewith I will inveſt
" them;—Thou *Sieb*, ſhalt return them
" for a ſpace into the *Onderah*, and
" from thence after a time which I
" ſhall appoint, *Biſtnoo* ſhall replace
" them in the loweſt *Boboon* of puniſh-
" ment and purgation for a ſecond
" trial; and in this wiſe ſhall they
" ſuffer, until by their repentance and
" perſeverance in good works, during
" their eighty-ninth mortal tranſmigra-
" tion of *Mhurd*, they ſhall attain the
" ninth *Boboon*, even the firſt of the
" ſeven *Boboons* of purification.—For it
" is decreed that the rebellious *Debtah*
" ſhall not enter the *Mahah Surgo*,
" nor behold my face, until they have
" paſſed the eight *Boboons* of puniſh-
" ment, and the ſeven *Boboons* of pu-
" rification.

" When the angelic faithful hoſt,
" heard all that the Eternal ONE had
" ſpoken, and decreed, concerning the
" rebellious *Debtah*; they ſung forth
" his praiſe, his power, and juſtice.

" When all was hushed! the Eternal
" ONE said to the angelic host, I will
" extend my grace to the rebellious
" *Debtah*, for a certain space, which I
" will divide into four *Jogues* *.—In the
" first of the four *Jogues*, I will, that
" the term of their probation in the
" eighty-ninth transmigration of *Mhurd*,
" shall extend to 100,000 years—in
" the second of the four *Jogues*, their
" term of their probation in *Mhurd*,
" shall be abridged to 10,000 years
" —in the third of the four *Jogues*, it
" shall be yet abridged to 1000 years
" —and in the fourth *Jogue* to 100
" years only.—And the angelic host,
" celebrated in shouts of joy, the
" mercy and forbearance of God.

" When all was hushed! the Eternal
" ONE said, It shall be,—That when
" the space of time, which I have
" decreed for the duration of the *Dun-*
" *neaboudah*, and the space which my
" mercy has allotted for the probation
" of the fallen *Debtah*, shall be ac-
" complished, by the revolutions of the
" four *Jogues*,—in that day, should
" there be any of them who remaining

* *Jogues*, ages, precise periods of time.

" reprobate,

" reprobate, have not paſſed the eighth
" *Boboon* of puniſhment and probation,
" and have not entered the ninth *Bo-*
" *boon*, even the firſt *Boboon* of purifi-
" cation;—thou *Sieb* ſhalt, armed with
" my power, caſt them into the *Onde-*
" *rah* for ever.—And thou ſhalt then
" deſtroy the eight *Boboons* of puniſh-
" ment, purgation and probation, and
" they ſhall be no more.—And thou
" *Biſtnoo* ſhalt yet for a ſpace preſerve
" the ſeven *Boboons* of *purification*,
" until the *Debtah*, who have benefited
" of my grace and mercy, have by thee
" been purified from their ſin:——
" and in the day when that ſhall be
" accompliſhed, and they are reſtored
" to their ſtate, and admitted to my
" preſence,—thou *Sieb* ſhalt then de-
" ſtroy the ſeven *Boboons* of purification,
" and they ſhall be no more.

" And the angelic faithful hoſt trem-
" bled at the power, and words of
" the Eternal ONE.

" The Eternal ONE, ſpoke again and
" ſaid.—I have not withheld my mercy
" from *Moiſaſoor*, *Rhaboon*, and the
" reſt of the leaders of the rebellious
" *Debtah*;

" *Debtah*;——but as they thirſted for
" power, I will enlarge their powers *of*
" *evil*;——they ſhall have liberty to
" pervade, and enter into the *eight*
" *Boboons* of purgation and probation,
" and the delinquent *Debtah*, ſhall be
" expoſed and open to the ſame temp-
" tations, that firſt inſtigated their re-
" volt: but the exertion of thoſe en-
" larged powers, which I will give to
" the rebellious leaders, ſhall be *to them*,
" the ſource of aggravated guilt, and
" puniſhment; and the reſiſtance made
" to their temptations, by the perverted
" *Debtah*, ſhall be *to me* the *great*
" *proof*, of the ſincerity of their ſorrow
" and repentance.

" The Eternal ONE ceaſed.—And
" the faithful hoſt ſhouted forth ſongs
" of praiſe and adoration, mixed with
" grief, and lamentation for the fate
" of their lapſed brethren.——They
" communed amongſt themſelves, and
" with one voice by the mouth of
" *Biſtnoo*, beſought the Eternal ONE, that
" they might have permiſſion to de-
" ſcend occaſionally to the *eight Bo-*
" *boons* of puniſhment, and purgation,
" to aſſume the form of *Mhurd*, and

 " by

" by their prefence, council and ex-
" ample, guard the unhappy and per-
" verted *Debtah*, againft the further
" temptations of *Moifafoor*, and the
" rebellious leaders.—The Eternal ONE
" affented, and the faithful heavenly
" bands, fhouted their fongs of glad-
" nefs and thankfgiving.

" When all was hufhed! the Eternal
" ONE fpake again, and faid,—Do thou
" *Birmah*, arrayed in my glory, and
" armed with my power, defcend to
" the loweft *Boboon* of punifhment and
" purgation, and make known to the
" rebellious *Debtah*, the words that I
" have uttered, and the decrees which
" I have pronounced againft them, and
" fee they enter into the bodies, which
" I have prepared for them.

" And *Birmah* ftood before the
" throne, and faid, Eternal ONE, I have
" done as thou haft commanded.——
" The delinquent *Debtah* rejoice in
" thy mercy, confefs the juftice of thy
" decrees, avow their forrow and re-
" pentance, and have entered into the
" mortal bodies which thou haft pre-
" pared for them."

REMARKS.

THE foregoing is almoſt a literal tranſlation from the *Chartah Bhade of Bramah*, as we deſpaired of reaching the ſublime ſtile and diction of the original;—it will not we hope be diſpleaſing to our reader, if we aſſiſt his memory and recollection by a recapitulation of the ground work of theſe doctrines, preſented to him in one connected view; the more eſpecially, as we ſhall alſo be thereby the better enabled to form our neceſſary explanatory remarks.

We have ſeen that the original divine inſtitutes of *Bramah* are ſimple and ſublime, comprehending the whole compaſs of all that is; God, Angels, the viſible and inviſible worlds, man and beaſts; and is comprized under the following articles of the *Gentoo* creed. To wit—

" That there is one God, eternal, omnific, omnipotent, and omniſcient, in all things excepting a *preſcience* of the future actions of *free agents*.—*That* God from an impulſe of divine love and goodneſs, firſt created THREE angelic perſons to whom he gave precedence, though not in equal degree——*That* he afterwards

afterwards from the ſame impulſe created an angelic hoſt, whom he placed in ſubjection to *Birmah* his firſt created, and to *Biſtnoo* and *Sieb*, as coadjutors to *Birmah*.—*That* God created them all free, and intended they ſhould all be partakers of his glory and beatitude, on the eaſy conditions of their acknowledging him their Creator, and paying obedience to him, and to the three primary created perſonages, whom he had put over them.—*That*, in proceſs of time, a large portion of the angelic hoſt, at the inſtigation of *Moiſaſoor* and others of their chief leaders, rebelled and denyed the ſupremacy of their Creator, and refuſed obedience to his commands. *That* in conſequence the rebels were excluded heaven, and the ſight of their Creator, and doomed to languiſh for ever in *ſorrow* and *darkneſs*. *That*, after a time, by the interceſſion of the three primary, and the reſt of the faithful angelic beings, God relented, and placed the delinquents in a more ſufferable ſtate of puniſhment and probation, with powers to gain their loſt happy ſituation.—*That* for that purpoſe a new creation of the viſible and inviſible worlds inſtantaneouſly took place, deſtined for the delinquents.—*That* the new creation conſiſted of fifteen regions, ſeven below, and ſeven above this terraqueous globe, and

that

that this globe and the ſeven regions below it are ſtages of puniſhment and purgation, and the ſeven above ſtages of purification, and conſequently that this globe is the eighth, laſt and chief ſtage of puniſhment, purgation and trial.—*That* mortal bodies were prepared by God, for the rebel angels, *in which* they were for a ſpace to be impriſoned, and ſubject to natural and moral evils, more or leſs painful in proportion to their original guilt, and *through which* they were doomed to tranſmigrate under eighty-nine different forms, the laſt into that of *man*, when the powers of the animating rebel ſpirits, are ſuppoſed to be enlarged equal to the ſtate of their firſt creation.—*That* under this form God reſts his chief expectations of their repentance and reſtoration, and if they fail, and continue reprobate under this form, they are returned to the loweſt region, and ſentenced to go through the ſame courſe of puniſhment, until they reach the ninth region, or firſt ſtage of purification, where although they ceaſe from puniſhment, and gain remiſſion and forgiveneſs of their guilt of rebellion; yet, they are not permitted to enter heaven, nor behold their Creator, before they have paſſed the ſeven regions of purification.——*That* the rebel-leaders had power given them by God, to enter the

eight

eight regions of punifhment and probation, and that the faithful angelic fpirits, had permiffion occafionally to defcend to thofe regions, to guard the delinquents againft the future attempts of their leaders.—*And that*, confequently, the fouls, or fpirits which animate every mortal form, are delinquent angels in a ftate of punifhment, for a lapfe from innocence, in a *pre-exiftent* ftate."

We will prefume to fay, that the *difference* between the doctrines hitherto imputed, to thefe ancient people, when compared with the original tenets of the *Chartah Bhade*, will now appear fo obvious to the learned and curious reader, that a further difcuffion of this point, is we conceive needlefs, and would in truth be a tacit reflection upon his underftanding.——Yet we are far from condemning the authors, who have treated on this fubject; they took their information from the beft lights they had;—it is only to be regretted, that in place of drinking at the fountain head, they have fwallowed the muddy ftreams which flowed from the *Chartah* and *Aughtorrah Bhades*.—The author on his departure from *Bengal* in the year 1750, imagined himfelf well informed in the *Gentoo* religion, his knowledge had been acquired by converfations with the *Bramins*

of

of thofe *Bhades* who were near, as little acquainted with the *Chartah Bhade* of *Bramah*, as he was himfelf, and he had then thoughts of obtruding his crude notions on the public, had not a different neceffary application of his time luckily prevented him.

When we perufe fome portions of *Milton*'s account of the rebellion and expulfion of the angels, we are almoft led to imagine, on comparifon, that *Bramah* and he were both inftructed by the fame fpirit; had not the foaring, ungovernable, inventive genius of the latter, inftigated him to illuftrate his poem with fcenes too grofs and ludicrous, as well as manifeftly repugnant to, and inconfiftent with, fentiments we ought to entertain of an omnipotent Being (as before remarked) in which we rather fear he was infpired by one of thefe malignant fpirits (alluded to in the *Shaftah* and elfewhere) who have from their original defection, been the declared enemies of God and Man.—— For however we are aftonifhed and admire the fublimity of *Milton*'s genius, we can hardly fometimes avoid concluding his conceits truely diabolical.—But this by the by.—

Our readers are now poffeffed for the firft time of a faithful account of the *Metempfychofis*

ſychoſis of the *Bramins*—commonly called the tranſmigration of ſouls, a term hitherto we believe little underſtood, that this doctrine was originally peculiar to the *Gentoos*; will not admit of doubt, although in after times it was embraced by the *Egyptian* Magi, and by ſome ſects amongſt the *Chineſe* and *Tartars*.——*Pythagoras*, who favored this doctrine, and was a convert to it, labored to introduce it amongſt his country-men the *Greeks*, but failed in the attempt. He ſucceeded better with them in the theogony, coſmogony and mythology of the *Bramins Aughtorrah Bhade Shaſtah*, although theſe conſtituted no part of the original theology of *Bramah*.

As we have reſerved a part expreſly for a diſſertation on the doctrine of the *Metempſychoſis*, we will avoid further mention of it here; but as the *Bramins* of the *Chartah* and *Aughtorrah Bhades*, inculcate and teach many corollary branches of doctrine which ſpring from this root, it is neceſſary that we recite a few of the moſt eſtabliſhed ones.

" When the delinquent *Debtah*, by the mediation of *Birmah*, *Biſtnoo* and *Moiſoor*, and the faithful angelic hoſt, were releaſed from the *Onderah*; all, except *Moiſaſoor*,

Rhaabon, and the reſt of the rebel leaders, were ſo ſtruck with the goodneſs and mercy of the Eternal ONE, that they perſevered in a pious reſignation and true penitence, during the firſt of the *four Jogues*, and multitudes aſcended, and paſſed through the fifteen *Boboons*, and regained their forfeited eſtate. —This period of time is called in the *Shaſtah* the *Suttee Jogue*, when the term of the ſpirits probation in *Mhurd*, was extended to one hundred thouſand years.

" In the *ſecond* of the *four Jogues*, *Moiſaſoor* and the rebel leaders ſo effectually exerted their influence over the delinquent *Debtah*, that they ſoon began to forget their crime and diſregard their puniſhment in the *Onderah*; they rejected the councils and examples of the guardian *Debtah*, and ſtood a *ſecond time* in defiance of their Creator; and *Moiſaſoor* drew over *one third* of the remaining unpurified ſpirits.——This period is diſtinguiſhed in the *Shaſtah*, by the name of the *Tirtah Jogue*, in which the Eternal ONE retrenched the term of the ſpirits probation in *Mhurd*, to ten thouſand years. In this *Jogue* however, many perſevered in goodneſs, aſcended through the fifteen *Boboons*, and regained the *Mahah Surgo*.

"In the third of the four *Jogues*, *Moisasoor*'s influence increased, and he drew over half of the remaining unpurified spirits, in each of the eight *Boboons* of punishment and probation. This period is called in the *Shastah*, the *Duapaar*, or *Dwapaar Jogue*, in which the term of probation in *Mhurd*, was reduced to one thousand years; yet in this *Jogue* there were many who ascended and regained the *Mahah Surgo*.

"In the fourth *Jogue*, *Moisasoor* acquired as full possession of the hearts of the remaining delinquent *Debtah* as when they first rose in rebellion with him, with very few exceptions; this period in the *Shastah* is called the *Kolee Jogue*, in which the term of probation in *Mhurd* is limited to one hundred years only.—Yet even this *Jogue* affords some instances of the delinquent spirits surmounting the eight lower *Boboons*, by penitence and good works; notwithstanding the unwearied diligence of *Moisasoor*, *Rhaabon*, and the rest of the rebellious leaders, and delinquent *Debtah*, who had a second time fallen under his influence."

The *four Jogues* or ages having been so frequently mentioned in the last paragraphs, we cannot do better than explain their mean-

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ing here, as ſuch explanation would prove too long for a note, it may be remembered, they are called the *Suttee Jogue*, the *Tirtah Jogue*, the *Duapaar Jogue*, and the *Kolee Jogue*; we will ſpeak to each in their order.

The *Suttee Jogue*, or the firſt age, literally the age of truth, figuratively the age of goodneſs;—in this age *Endeer* is fabled to be born, according to the *Aughtorrah Bhade*; and appointed King of the Univerſe—the word *Endeer* literally ſignifies good, and is in that *Shaſtah* oppoſed to *Moiſaſoor* or *evil*, and the various battles ſaid to be fought between this rebel angel and *Endeer*, and their deſcendants in every *Jogue*, allegorically exhibit the conflicts and progreſs of *good* and *evil* in the univerſe; *Endeer*'s being appointed univerſal Monarch in the *Suttee Jogue*, alludes to the ſtate of the delinquent *Debtah* in this age, upon their emerging from the *Onderah*, when the impreſſion of God's mercy acted ſo powerfully on their hearts, as to preſerve them in penitence and purity, during this age, notwithſtanding the utmoſt efforts of *Moiſaſoor* (or *evil*) and his adherents, to engage them in a ſecond defection.—From the word *Suttee* (truth) the word *Sanſah* in *Bengals*, and *Sutch*, in the Moors are derived,—any one acquainted

in

in the leaſt degree with thoſe tongues, knows that the phraſe *Sanſah Kotah*, in the one, and *Sutch Bhaat*, in the other, is commonly uſed to aſſert the verity of any thing advanced, and ſimply ſignifies, *words of truth*.

The *Tirtah Jogue*, or ſecond age.—By the term prefixed to this age, the order of the *Jogues* ſhould ſeem inverted, as the word in its ſimple conſtruction ſignifies *third*.—The words *teen*, *tarah*, *tiſe*, *treſe*, and *tetreſe*, which expreſs the numbers three, thirteen, twenty-three, thirty and thirty-three, are all derivatives from the *Sanſcrit*, *Tirtah*, or *Tirtea*, as it is ſometimes wrote, and means the third, but oftener the *third part*, as in the preſent inſtance, where the term *Tirtah Jogue* given to the ſecond age, is alluſive to the ſecond defection of one third of the remaining unpurified delinquent ſpirits, from that penitence and purity which governed them in the *Suttee Jogue*.—In this age *Rhaam* is fabled to be born for the protection of the delinquent *Debtah*, againſt the ſnares and attempt of *Moiſaſoor* and his adherents.—The word *Rhaam* in the *Sanſcrit*, literally ſignifies protector, but in many parts of the *Aughtorrah Bhade* this perſonage is mentioned in a more extended ſenſe, as the protector of kingdoms, ſtates and property.—

Rhaam! Rhaam! is uſed as a pious ſalutation, between two *Gentoos* when they meet in the morning, thereby recommending each other's perſon and property to the protection of this Demi-god.

The *Duapaar Jogue*, or third age.—This term prefixed to the third age, alludes to the ſecond defection from penitence and goodneſs of *one half* of the remaining unpurified *Debtah*—*dua*, or *dwa* ſimply ſignifies, two, or the ſecond, but here by the addition of *paar*, it means the half; thus *duapaar deen*, expreſſes half the day, and *duapaar rhaat*, half the night,—that is if the phraſe iſſues from the mouth of a polite *Gentoo*—but the vulgar would ſay *adah deen* and *adah rhaat*, *adah* being the common *Bengal* word for half.—In the beginning of this *Jogue* the *Aughtorrah Bhade* fixes the birth of *Kiſſen Taghoor*.—The word *kiſſen* in the *Sanſcrît* ſignifies a ſcourge, and this *being* is in that *Bhade* frequently diſtinguiſhed as the ſcourge of tyrants and tyranny.—*Tagoor* literally means *revered*, *reſpected*, and is a common appellation given to *Bramins*.

The *Kolee Jogue*, or the fourth and preſent age.—*Kolee* in the *Sanſcrît* ſignifies corruption, pollution, impurity, conſequently *Kolee*

Kolee Jogue means the age of pollution.— In this age (ſay the *Bramins)* children ſhall bear falſe witneſs againſt their parents, and before the expiration of it—the ſtature of the *Mhurd* by the wickedneſs of the rebellious *Debtah* that animates it, ſhall be ſo reduced, that he will not be able to pluck a *Bygon (berengelah *)* without the help of a hooked ſtick.—We have often, whilſt at the head of the judicial court of *Cutcherry* at *Calcutta*, heard the moſt atrocious murders and crimes confeſſed, and an extenuation of them attempted, by pleading, *it was the Kolee Jogue.*—How far the poetical conceits of *Ovid*, and others, touching the golden, &c. ages, have been framed from *Bramah*'s *four Jogues*, we leave to the inveſtigation of the curious.

It is an eſtabliſhed doctrine of the *Aughtorrah Bhade*, that the three primary created perſonages, as well as the reſt of the heavenly angelic faithful ſpirits, have from time to time according to the permiſſion given them by God, deſcended to the eight *Boboons* of puniſhment, and have voluntarily ſubjected themſelves to the feelings of natural and moral evil, for the ſake of their brethren, the delinquent *Debtah*. And to

* The *Egg Plant.*

this end, have undergone the eighty-nine tranfmigrations *; and that it is thofe benevolent fpirits, who have at different times appeared on this earthly region, under the mortal forms and names of *Endeer*, *Bramah*, *Jaggernaut*, *Kiffen Tagoor*, *Rhaam*, *Luccon*, *Kalkee*, (or *Kallee) Surfuttee*, *Gunnis*, *Kartic*, &c.—that have oppofed and fought againft *Moifafoor*, *Rhaabon*, and their iniquitous adherents——and have proved themfelves under the various characters of Kings, Generals, Philofophers, Lawgivers and Prophets, fhining examples to the delinquent *Debtah*, of ftupendous courage, fortitude, purity and piety.—That their vifitations were frequent during the *Tirtah*, and *Duapaar Jogues*, but rare fince the commencement of the *Kolee Jogue*, becaufe in this age the delinquent *Debtah* in general are deemed utterly reprobate, and hardened in their wickednefs beyond the power of counfel or example; fo that they are in a manner left, and given up to their *own powers*, and abandoned to the full influence of *Moifafoor*.——But that there are ftill in every

* Hence the *Gentoos* dread of killing even by accident any thing that has life, as thereby they may not only difpoffefs the fpirits of their allied *Debtah*, but alfo, thofe of the celeftial *Debtah*, who are working for their redemption.

period

period of time ſome few inſtances of the delinquents exertion of their *own powers* for their ſalvation, and that when this is manifeſt to God, he permits the celeſtial *Debtah* inviſibly to aid, confirm, and ſupport them.

Although the *Shaſtah* of *Bramah* denies the preſcience of God reſpecting the actions of free-agents, yet the *Bramins* maintain that his knowledge extends to the thoughts of every created being, and that the moment a *thought* is conceived by the ſoul or ſpirit, it is ſympathetically conveyed to God.—It is upon this principle that the adorations, prayers, petitions and thankſgivings, which the *Gentoos* prefer to the Deity himſelf, are offered in ſolemn ſilence; but it is not ſo with regard to the invocations and worſhip, inſtituted by the *Aughtorrah Bhade* to be paid to the ſubordinate celeſtial beings, for theſe are addreſſed in loud prayer, joined to the clang of various muſical inſtruments.

We have already ſlightly touched on the religious veneration paid to the *Ghoij* in a particular diſtrict of *Bengall*, although it is beyond doubt, that their devotion to this animal was univerſal throughout *Indoſtan* in former times.—The original ſource of this regard, was of a two-fold nature, as a reli-

gious and political inftitution: firft, in a religious fenfe; as holding in the rotation of the *Metempfychofis*, the rank immediately preceding the human form; this conception is the true caufe of that devout, and fometimes enthufiaftic veneration paid to this animated form, for the *Bramins* inculcate that when the *Ghoij* fuffers death by accident or violence, or through the neglect of the owner, it is a token of God's wrath againft the wickednefs of the fpirit of *the proprietor*, who from thence is warned that at the diffolution of his human form, he will not be deemed worthy of entering the firft *Boboon* of purification, but be again condemned to return to the loweft region of punifhment: hence it is, that not only mourning and lamentation enfue on the violent death of either cow or calf—but the proprietor is frequently enjoined, and often voluntarily undertakes, a three years pilgrimage in expiation of his crime, forfaking his family, friends and relations, he fubfifts during his pilgrimage on charity and alms.—It is worthy remark, that the penitent thus circumftanced, ever meets with the deepeft commiferation, as his ftate is deemed truely pitiable; two inftances have fallen within our own knowledge where the penitents have devoted themfelves to the fervice of God, and a pilgrimage during the term of their life.

Secondly,

Secondly, the *Ghoij* is venerated by the *Gentoos* in a political ſenſe, as being the moſt uſeful and neceſſary of the whole animal creation, to a people forbid feeding on fleſh, or on any thing that had breathed the breath of life; for it not only yielded to them delectable food, but was otherways eſſentially ſerviceable in the cultivation of their lands; on which depended their vegetable ſubſiſtence.

The *Gentoos* hold that the females of all animated forms are, more or leſs, favored of God, but more eminently in the form of *Moiyah* in the eighty-ninth tranſmigration; the word ſignifies *excellent*, and is applied to the female of *Mhurd*; *Rhaan* is the common name for woman, though it uſually means a married *Moiyah*, and the *Gentoo* Princeſſes have no higher title than *Rhaanee*. The female or *Moiyah* of *Mhurd*, is ſuppoſed to be animated by the moſt benign and leaſt culpable of the apoſtate angels, and that from this form, in every period of the *four Jogues*, an infinitely greater number of the delinquent ſpirits, have entered the firſt region of purification, than from the form of *Mhurd*.

The ſudden death of infants, the *Bramins* ſay, marks the ſpirits favored of God, and

that

that it is immediately received into the boſom of *Biſtnoo*, (the preſerver) and conveyed to the firſt region of purification.—The ſudden death of adults, on the contrary, they pronounce a mark of God's wrath againſt the animating ſpirit, as it's term of probation in *Mhurd*, is cut ſhort.——The great age of man, when it is accompanied with the enjoyments of his faculties and underſtanding, is pronounced by the *Bramins* to be the greateſt bleſſing God can beſtow upon this mortal ſtate, as thereby the term of the ſpirits probation is prolonged; adding that the limited ſpace of one hundred years, decreed by God in the preſent *Kolee Jogue*, is full ſhort for the works of repentance and goodneſs, and that when the life and underſtanding is preſerved beyond that limited term, it ought to be deemed a ſignal mark of God's ſpecial grace and favor.

Longevity, in (what we call) the brute creation, is by the *Bramins* eſteemed a mark of the great delinquency of the ſpirits which animate thoſe tribes, becauſe they are ſo long debarred and with-held from their great and chief ſtate of probation in *Mhurd*.—The *Gentoos* eſtimate the greater or leſſer delinquency of the apoſtate ſpirits, by the claſs of mortal forms they are doomed to inhabit; thus,

thus, all voracious and unclean animals are ſuppoſed to be animated by the moſt malignant ſpirits;—if a hog or dog touch a *Gentoo*, he is defiled, not from the animal form, but from the perſwaſion, that the *Debtah* animating that form, is a malignant ſpirit. —Every voracious animal, that inhabits the earth, air and waters, and men whoſe lives and actions are publickly and atrociouſly wicked, come under that claſs of ſpirits:— On the contrary, thoſe ſpirits that animate the forms which ſubſiſt on vegetables, and do not prey upon each other, are pronounced favored of God.

The *general warfare* which is obſerved in the animal world, whereby the deſtruction of one ſpecies is the neceſſary ſupport and ſubſiſtence of others, the *Bramins* aſſert is the lot of puniſhment decreed by God for the moſt guilty of the apoſtate angels, who are thereby made *his* inſtruments of puniſhment to *each other*, every of theſe tribes being a deſtined prey to one another.—The natural enmity which ſome claſſes of animals bear to others, whereby they live in a continued ſtate of war and contention, whenever they meet, although they do not ſubſiſt on each other, proceeds they ſay from the ſame cauſe; the delinquent *Debtah* being deſtined

deſtined as a puniſhment, in thoſe forms to exerciſe that propenſity to hatred, envy, and animoſity, on one another, which they had ſo impotently dared to exert againſt their Creator.

The rotation of animal forms deſtined for the habitation of the delinquent *Debtah*, are not, ſay the *Bramins*, preciſely the ſame, on repetition of the eighty-nine tranſmigrations; but are arbitrary and reſts with the will of God; but it is their belief that the leaſt guilty of the *Debtah*, tranſmigrate only through thoſe forms which by their nature are deſtined to ſubſiſt on the vegetable creation; and that the three changes immediately preceding the ſpirits animating the *Ghoij* (that is the eighty-fifth, eighty-ſixth, and eighty-ſeventh) are into the moſt innocent of the ſpecies of *birds*, the *goat* and the *ſheep*, the animals moſt favored of God, next to the *Ghoij* and *Mburd*.—From hence the rigid *Bramins* execrate with bitterneſs, the cruelty of thoſe nations, who wickedly and wantonly ſelect and ſlaughter the beſt beloved created forms of God, namely the birds, the goat, the ſheep, and the cow, to ſatisfy their unnatural luſt of appetite, in defiance not only to his expreſs command and prohibition, but in oppoſition to the natural

natural and obvious conſtruction of the mouth and digeſtive faculties of *Mburd*, which marks him, deſtined with other forms moſt favored of God, to feed and ſubſiſt on the fruits and produce of the earth, with the additional bleſſing of the milk of the *Ghoij*, and of other animals.—For this degeneracy, they account no otherwiſe, than piouſly lamenting the pitiable ſtate of *Mburd*, ſince the commencement of the *Kolee Jogue*, adding, that by juſt conſequence the tranſgreſſion carries its puniſhment along with it, for by this aſſemblage of unnatural and forbidden food, variety of diſeaſes are entailed, which cut ſhort the term of probation in *Mburd*, by which the delinquent ſpirit robs himſelf of more than half of that ſpace of indulgence and trial which his Creator has graciouſly beſtowed upon him, and which he by a freſh inſtance of his diſobedience, ungratefully rejects.

Ovid in his fifteenth book of *Metamorphoſes* introduces *Pythagoras* diſſuading mankind from killing and feeding on his fellow creatures. Our readers will excuſe us, if we tranſcribe ſuch parts of his pathetic arguments, as are ſtrictly in point with the ſubject of the preceding paragraph.

"He

"He firſt the taſte of fleſh, from tables drove,
And argued well, if arguments could move.
O mortals! from your fellows blood abſtain,
Nor taint your bodies, with a food prophane;
While corn and pulſe by nature are beſtow'd,
And planted orchards bend their willing load;
While labor'd gardens wholeſome herbs produce,
And teeming vines afford their gen'rous juice;
Nor tardier fruits of cruder kind are loſt,
But tam'd by fire or mellow'd by the froſt;
While kine to pails, diſtended udders bring,
And bees their honey, redolent of ſpring;
While earth, not only can your needs ſupply,
But laviſh of her ſtores, provides for luxury;
A guiltleſs feaſt, adminiſters with eaſe,
And without blood, is prodigal to pleaſe;
Wild beaſts their maws, with their ſlain brethren fill,
And yet not all,—for ſome refuſe to kill;
Sheep, goats, and oxen, and the nobler ſteed,
On browſe and corn, and flow'ry meadows feed;
Bears, tigers, wolves, the angry lions brood,
Whom heaven endu'd with principles of blood,
He wiſely ſunder'd, from the reſt to yell,
In foreſt, and in lonely caves to dwell;
Where ſtronger beaſts oppreſs the weak by night,
And all in prey, and purple feaſts delight.

"O impious uſe! to Nature's laws oppoſed,
Where bowels are in others bowels cloſed;
Where fatten'd, by their fellows' fat they thrive,
Maintain'd by murder, and by death they live;

'Tis

'Tis then for nought, that mother Earth provides
The ſtores of all ſhe ſhows, and all ſhe hides;
If men with fleſhy morſels muſt be fed,
And chaw with bloody teeth the breathing bread;
What elſe is this, but to devour our gueſts,
And barb'rouſly renew Cyclopean feaſts.
We by deſtroying life, our life ſuſtain,
And gorge th' ungodly maw, with meats obſcene.

" Not ſo the golden age, who fed on fruit,
Nor durſt with bloody meals their mouths pollute;
Then birds, in airy ſpace, might ſafely move,
And tim'rous hares on heaths ſecurely rove,
Nor needed fiſh the guileful hooks to fear,
For all was peaceful, and that peace ſincere.
Whoever was the wretch, and curs'd be he,
That envy'd firſt, our food's ſimplicity;
The eſſay of bloody feaſts, on brutes began,
And after forged the ſword to murder man;
Had he the ſharpened ſteel, alone employed
On beaſts of prey, which other beaſts deſtroyed,
Or man invaded, with their fangs and paws,
This had been juſtified by Nature's laws,
And ſelf defence:—but who did feaſts begin
Of fleſh, he ſtretch'd neceſſity, to ſin.
To kill man-killers, man has lawful power,
But not the extended licence to devour.

" Ill habits gather, by unſeen degrees,
As brooks make rivers, rivers run to ſeas;
The ſow, with her broad ſnout, for rooting up,
Th' entruſted ſeed, was judg'd to ſpoil the crop;
And intercept the ſweating farmer's hope.

The covetous churl, of unforgiving kind,
The offender to the bloody prieſt reſign'd;
Her hunger was no plea, for that ſhe dy'd;
The goat came next in order to be tried.
The goat had crop'd the tendrils of the vine,
In vengeance the laity, and clergy join,
Where one had loſt his profit, one his wine.
Here was, at leaſt, ſome ſhadow of offence;
The ſheep was ſacrificed, on no pretence,
But meek, and unreſiſting innocence.
A patient, uſeful creature, born to bear,
The warm and woolly fleece, that cloth'd her murderer;
And daily to give down the milk ſhe bred,
A tribute for the graſs on which ſhe fed:
Living both food and raiment ſhe ſupplies,
And is of leaſt advantage when ſhe dies.

"How did the toiling ox, his death deſerve,
A downright ſimple drudge, and born to ſerve?
O tyrant! with what juſtice canſt thou hope,
The promiſe of the year a plenteous crop,
When thou deſtroy'ſt thy lab'ring ſteer, who till'd
And plough'd with pain, thy elſe ungrateful field;
From his yet reeking neck, to draw the yoke,
That neck with which the ſurly clods he broke;
And to the hatchet, yield thy huſbandman,
Who finiſhed autumn, and the ſpring began.

"Nor this alone! but heaven itſelf to bribe,
We to the gods, our impious acts aſcribe;
Firſt recompence with death, their creatures toil,
Then call the bleſt above to ſhare the ſpoil.

The faireſt victim, muſt the pow'rs appeaſe
(So fatal 'tis ſometimes too much to pleaſe)
A purple fillet his broad brow adorns,
With flow'ry garlands crown'd and gilded horns:
He hears the murd'rous prayer the prieſt prefers,
But underſtands not! 'tis his doom he hears:
Beholds the meal, betwixt his temples caſt,
(The fruit and product of his labors paſt,)
And in the water, views perhaps the knife,
Uplifted to deprive him of his life;
Then broken up alive, his entrails ſees
Torn out for prieſts t'inſpect the gods decrees.

"From whence, O mortal man! this guſt of blood
Have you deriv'd? and interdicted food?
Be taught by me, this dire delight to ſhun,
Warn'd by my precepts, by my practice, won;
And when you eat the well-deſerving beaſt,
Think, on the lab'rer of your field, you feaſt.

"Then let not piety be put to flight,
To pleaſe the taſte of glutton appetite;
But ſuffer inmate ſouls ſecure to dwell,
Leſt from their ſeats your parents you expell;
With rabid hunger feed upon your kind,
Or from a beaſt diſlodge a brother's mind."

That *Pythagoras* carried ſuch ſentiments from the *Bramins*, and labored to obtrude them upon his countrymen, is beyond controverſy; the pathetic perſwaſives he urged to them in that age to abſtain from the

 feeding

feeding on their brethren of the creation, proved however as ineffectual then, as we conceive it would be in the present, the more's the pity—for it is to be feared we ſhall to the end of the chapter—Riſe, kill, and eat.

Regarding the deſcription (which *Ovid* puts in the mouth of *Pythagoras)* of the ancient religious ſacrifices, we muſt in juſtice to the *Bramins* ſay he could not borrow it from them; in this particular the original religious tenets of the *Gentoos* differ from all the ancients, for they were ſtrangers to thoſe bloody ſacrifices and offerings; neither of the *Gentoo Bhades* having the leaſt alluſion to that mode of worſhipping the deity; and the *Bramins* ſay, nothing but *Moiſaſoor* himſelf could have invented ſo infatuated and cruel an inſtitution, which is manifeſtly ſo repugnant to the true ſpirit of devotion, and abhorrent to the Eternal ONE.

That every animal form is endued, with cogitation, memory and reflection, is one of the moſt eſtabliſhed tenets of the *Bramins*; indeed it muſt conſequentially be ſo, on the ſuppoſed *Metempſychoſis* of the apoſtate ſpirits, through theſe mortal forms.—Every ſtate of the delinquent ſpirits abode in the eight *Boboons*, they ſay, is a ſtate of humilia-

humiliation, puniſhment and purgation, that of *Mhurd* not excepted; and that the purpoſe of the Eternal ONE would be defeated by himſelf, had he not endued them with rationality and a conſciouſneſs of their ſituation.——In the form of *Mhurd* alone, is the ſpirit's ſtate of probation, becauſe in this form only, he again becomes an abſolute and *free agent*; and in this alone lies the difference between *Mhurd,* and the reſt of the animal created forms, for in theſe, the ſpirit's intellectual faculties are circumſcribed, more or leſs, by the varied conſtruction of the forms, and limited within certain bounds, which they cannot exceed,—that conſciouſneſs of thoſe confined powers, and envy at the ſuperior ſtate of *Mhurd,* conſtitutes their chief puniſhment; that this unceaſing envy, and *reſentment* of the uſurped tyranny which *Mhurd* aſſumed over the animal creation (from the beginning of the *Kolee Jogue*) are the cauſes which made them in general ſhun his ſociety, and live in a ſtate of enmity with him, according to the force of the natural powers, which the Eternal ONE has endued them with; that where ſome of the ſpecies appear an exception to this general bent, it proceeds from the weakneſs of their natural powers; or the ſuperior craft and ſubtility of *Mhurd,* who firſt deceitfully

 allured

allured them to ſlavery and deſtruction.——
That neither *envy* or enmity in the animal created forms, nor uſurped tyranny on the part of *Mhurd*, had exiſtence in the breaſts of either, before the beginning of the *Kolee Jogue*, when a univerſal degeneracy of almoſt all the remaining unpurified *Debtah* prevailed through all their mortal forms—which until that period had lived in amity and harmony, as conſcious of being involved under the ſame ſentence and diſpleaſure of their Creator; and laſtly—That the uſurped tyranny of *Mhurd* over the reſt of the delinquent angels was diſpleaſing to the Eternal ONE, and will be a charge exhibited againſt the ſpirit by *Biſtnoo* at the diſſolution of *Mhurd*, for that in place of cheriſhing the unhappy delinquents during their ſtate of humiliation and puniſhment, they do, by the force of their tyrannic uſurpation, labor to make their ſtate more miſerable, than the Eternal ONE intended it ſhould be, in violation of his expreſs injunction, *that they ſhould love one another*.

The *Bramins* hold, that every diſtinct ſpecies of animal creation have a comprehenſive mode of communicating their ideas, peculiar to themſelves; and that the *Metempſychoſis*

ſychoſis of the delinquent ſpirits extends through every organiſed body, even to the ſmalleſt inſect and reptile;—they highly venerate the bee, and ſome ſpecies of the ant, and conceive the ſpirits animating thoſe forms are favored of God, and that its intellectual faculties, are more enlarged under them, than in moſt others.

Although we have already ſhewn that the bloody ſacrifices of the ancients was no part of the *Gentoo* tenets, yet there ſubſiſts amongſt them at this day, a *voluntary ſacrifice*, of too ſingular a nature, to paſs by us unnoticed; the rather as it has been frequently mentioned by various authors, without we conceive that knowledge and perſpicuity which the matter calls for; the ſacrifice we allude to, is the *Gentoo wives burning with the bodies of their deceaſed huſbands.* We have taken no ſmall pains to inveſtigate this ſeeming cruel cuſtom, and hope we ſhall be able to throw ſame ſatisfactory lights on this very extraordinary ſubject, which has hitherto been hid in obſcurity; in order to which we will firſt remove one or two obſtructions that lie in our way, and hinder our nearer and more perfect view of it.

The caufe commonly affigned for the origin of this facrifice (peculiar to the wives of this nation) is, that *it was a law conftituted to put a period to a wicked practice that the Gentoos wives had of poifoning their hufbands*;—for this affertion we cannot trace the fmalleft femblance of truth, and indeed the known fact, that the facrifice muft be *voluntary*, of it's felf refutes that common miftake.—It has alfo been a received opinion, that *if the wife refufes to burn, fhe lofes her caft* (or tribe) *and is ftamped with difgrace and infamy*; an opinion equally void of foundation in fact as the other.—The real ftate of this cafe is thus circumftanced.—The firft wife (for the *Gentoo* laws allow bigamy, although they frequently do not benefit themfelves of the indulgence, if they have iffue by the firft) has it in her choice to burn, but *is not permitted* to declare her refolution before twenty-four hours after the deceafe of her hufband;—if fhe refufes, the right devolves to the fecond,—if either, after the expiration of twenty-four hours, publicly declare, before the *Bramins* and *witneffes*, their refolution to *burn*, they cannot then retract. If they both refufe at the expiration of that term, the worft confequence that attends their refufal, is lying under the imputation of being wanting to their own

 honor,

honor, purification, and the profperity of their family, for from their infancy, they are inftructed by the houfehold *Bramin* to look upon this cataftrophe, as moft glorious to themfelves, and beneficial to their children: the truth is, that the children of the wife who burns, become thereby illuftrious, and are fought after in marriage by the moft opulent and honourable of their *caft*, and fometimes received into a caft fuperiour to their own.

That the *Bramins* take unwearied pains to encourage, promote, and confirm in the minds of the *Gentoo* wives, *this fpirit of burning*, is certain (their motives for it, the penetration of our readers may by and by probably difcover) and although they feldom lofe their labor, yet inftances happen, where fear, or love of life, fets at nought all their preaching; for it fometimes falls out that the firft wife refufes, and the fecond burns; at others, they both refufe; and as but one can burn, it fo happens, that when the fecond wife has iffue by the deceafed, and the firft none, there commonly enfues a violent contention between them, which of the two fhall make the facrifice; but this difpute is generally determined by the *Bramins*, in favor of the firft, unlefs fhe is pre-
vailed

vailed on by perſwaſion, or other motives to wave her right, in favor of the ſecond.— Having elucidated theſe matters, we will proceed to give our readers the beſt account we have been able to obtain of the origin of this remarkable cuſtom.

At the demiſe of the mortal part of the *Gentoos*' great Law-giver and Prophet BRAMAH, his wives, inconſolable for his loſs, reſolved not to ſurvive him, and offered themſelves voluntary victims on his funeral pile.—The wives of the chief *Rajahs*, the firſt officers of the ſtate, being unwilling to have it thought that they were deficient in fidelity and affection, followed the heroic example ſet them by the wives of *Bramah*; —the *Bramins* (a tribe then newly conſtituted by their great legiſlator) pronounced and declared, *that the delinquent ſpirits of thoſe heroines, immediately ceaſed from their tranſmigrations, and had entered the firſt Boboon of purification*—it followed, that *their* wives claimed a right of making the ſame ſacrifice of their mortal forms *to God*, and *the manes* of their deceaſed huſbands;—— The wives of every *Gentoo* caught the enthuſiaſtic (now pious) flame.——Thus the heroic acts of a few women brought about a general cuſtom, the *Bramins* had given it

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the ſtamp of religion, they foiſted it into the *Chartah* and *Aughtorrah Bhades*, and inſtituted the forms and ceremonials that were to accompany the ſacrifice, ſtrained ſome obſcure paſſages of *Bramah's Chartah Bhade*, to countenance their *declared ſenſe* of the action, and eſtabliſhed it as a religious tenet throughout *Indoſtan*, ſubject to the reſtrictions before recited, which leaves it a voluntary act of glory, piety and fortitude.—— Whether the *Bramins* were ſincere in their declared ſenſe, and conſecration of this act, or had a view to the ſecuring the fidelity of their own wives, or were actuated by any other motives, we will not determine.——

When people have lived together to an advanced age, in mutual acts of confidence, friendſhip and affection; the ſacrifice a *Gentoo* widow makes of her perſon (under ſuch an affecting circumſtance as the loſs of friend and huſband) ſeems leſs an object of wonder; ——but when we ſee women in the bloom of youth, and beauty, in the calm poſſeſſion of their reaſon and underſtanding, with aſtoniſhing fortitude, ſet at nought, the tender conſiderations of parents, children, friends, and the horror and torments of the death they court, we cannot reſiſt viewing ſuch an

an act, and such a victim, with tears of commiseration, awe and reverence.

We have been present at many of these sacrifices: in some of the victims, we have observed a pitiable dread, tremor, and reluctance, that strongly spoke repentance for their *declared resolution*; but it was now too late to retract, or retreat; *Bistnoo* was *waiting for the spirit*.—If the self doomed victim discovers want of courage and fortitude, she is with gentle force obliged to ascend the pile, where she is held down with long poles, held by men on each side of the pile, until the flames reach her; her screams and cries, in the mean time, being drowned amidst the deafening noise of loud musick, and the acclamations of the multitude.——Others we have seen go through this fiery trial, with most amazing steady, calm, resolution, and joyous fortitude.——It will not we hope be unacceptable, if we present our readers with an instance of the latter, which happened some years past at the *East India* company's factory at *Cossimbuzaar*, in the time of Sir *Francis Russel*'s chiefship; the author, and several other gentlemen of the factory were present, some of whom are now living:—from a narrative, which the author then transmitted to *England*, he is now

now enabled to give the particulars of this moſt remarkable proof of female fortitude, and conſtancy.

"At five of the clock in the morning of the 4th of *February*, 1742-3, died *Rhaam Chund Pundit* of the *Mahabrattor* tribe, aged twenty-eight years; his widow (for he had but one wife) aged between ſeventeen and eighteen, as ſoon as he expired, diſdaining to wait the term allowed her for reflection, immediately declared to the *Bramins* and witneſſes preſent her reſolution to burn; as the family was of no ſmall conſideration, all the merchants of *Coſſimbuzaar*, and her relations, left no arguments uneſſayed to diſſuade her from it—Lady *Ruſſel*, with the tendereſt humanity, ſent her ſeveral meſſages to the ſame purpoſe;—the infant ſtate of her children (two girls and a boy, the eldeſt not four years of age) and the terrors and pain of the death ſhe ſought, were painted to her in the ſtrongeſt and moſt lively colouring—ſhe was deaf to all,—ſhe gratefully thanked Lady *Ruſſel*, and ſent her word *ſhe had now nothing to live for*, but *recommended her children to her protection.*—When the torments of burning were urged in terrorem to her, ſhe with a reſolved and calm countenance, put her finger into the fire, and held it there a conſiderable time,

time, ſhe then with one hand put fire in the palm of the other, ſprinkled incenſe on it, and fumigated the *Bramins*. The conſideration of her children left deſtitute of a parent was again urged to her.—She replied, *he that made them, would take care of them.*—She was at laſt given to underſtand, ſhe ſhould not be permitted to burn *; this for a ſhort ſpace ſeemed to give her deep affliction, but ſoon recollecting herſelf, ſhe told them, *death was in her power*, *and that if ſhe was not allowed to burn*, *according to the principles of her caſt*, *ſhe would ſtarve herſelf.*—Her friends, finding her thus peremptory and reſolved, were obliged at laſt to aſſent.

" The body of the deceaſed was carried down to the water ſide, early the following morning, the widow followed about ten o'clock, accompanied by three very principal *Bramins*, her children, parents, and relations, and a numerous concourſe of people. The *order of leave* for her burning did not arrive from *Hoſſeyn Khan*, *Fouzdaar* of *Morſhadabad*, until after one, and it was then brought by one of the *Soubah*'s own officers, who

* The *Gentoos* are not permitted to burn, without an order from the *Mahommedan* government, and this permiſſion is commonly made a perquiſite of ——

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had orders to ſee that ſhe burnt voluntarily. —— The time they waited for the order was employed in praying with the *Bramins*, and waſhing in the *Ganges*; as ſoon as it arrived, ſhe retired and ſtayed for the ſpace of half an hour in the midſt of her female relations, amongſt whom was her mother; ſhe then diveſted herſelf of her bracelets, and other ornaments, and tyed them in a cloth, which hung like an apron before her, and was conducted by her female relations to one corner of the pile; on the pile was an arched arbor formed of dry ſticks, boughs and leaves, open only at one end to admit her entrance; in this the body of the deceaſed was depoſited, his head at the end oppoſite to the opening.—At the corner of the pile to which ſhe had been conducted, the *Bramin* had made a ſmall fire, round which ſhe and the three *Bramins* ſat for ſome minutes, one of them gave into her hand a leaf of the bale tree (the wood commonly conſecrated to form part of the funeral pile) with ſundry things on it, which ſhe threw into the fire; one of the others gave her a ſecond leaf, which ſhe held over the flame, whilſt he dropped *three times* ſome ghee on it, which melted, and fell into the fire (theſe two operations, were preparatory ſymbols of her approaching diſſolution

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by fire) and whilſt they were performing this, the third *Bramin* read to her ſome portions of the *Aughtorrah Bhade*, and aſked her ſome queſtions, to which ſhe anſwered with a ſteady, and ſerene countenance; but the noiſe was ſo great, we could not underſtand what ſhe ſaid, although we were within a yard of her.—Theſe over, ſhe was led with great ſolemnity *three times* round the pile, the *Bramins* reading before her; when ſhe came the third time to the ſmall fire, ſhe ſtopped, took her rings off her toes and fingers, and put them to her other ornaments; here ſhe took a ſolemn majeſtic leave of her children, parents, and relations; after which, one of the *Bramins* dip'd a large wick of cotton in ſome ghee, and gave it ready lighted into her hand, and led her to the open ſide of the arbor; there, all the *Bramins* fell at her feet;——after ſhe had bleſſed them, they retired weeping;—by two ſteps, ſhe aſcended the pile and entered the arbor; on her entrance, ſhe made a profound reverence at the feet of the deceaſed, and advanced and ſeated herſelf by his head; ſhe looked, in ſilent meditation on his face, for the ſpace of a minute, then ſet fire to the arbor, in *three places*; obſerving that ſhe had ſet fire to leeward, and that the flames blew from her, inſtantly ſeeing her

her error ſhe roſe, and ſet fire to windward, and reſumed her ſtation; enſign *Daniel* with his cane, ſeparated the graſs and leaves on the windward ſide, by which means we had a diſtinct view of her as ſhe ſat. With what dignity, and undaunted a countenance ſhe ſet fire to the pile the laſt time, and aſſumed her ſeat, can only be conceived, for words cannot convey a juſt idea of her.—The pile being of combuſtible matters, the ſupporters of the roof were preſently conſumed, and it tumbled upon her."

We ſee our fair country-women ſhudder at an action, which we fear they will look upon, as a proof of the higheſt infatuation in their ſex.—Although it is not our intention here to defend the tenets of the *Bramins*, yet we may be allowed to offer ſome juſtification on behalf of the *Gentoo* women in the action before us—Let us view it (as we ſhould every other action) without prejudice, and without keeping always in ſight *our own* tenets and cuſtoms, and prepoſſeſſions that too generally reſult therefrom, to the injury of others;—if we view theſe women in a juſt light, we ſhall think more candidly of them, and confeſs they act upon heroic, as well as rational and pious principles: In order to this we muſt conſider them as a race of females

trained from their infancy, in the full conviction of their *celeſtial rank*; and that this world, and the corporeal form that incloſes them, is deſtined by God, the one as their place of puniſhment, the other as their priſon.—— That their ideas are conſequently raiſed to a ſoothing degree of dignity befitting angelic beings.—They are nurſed and inſtructed in the firm faith—that this voluntary ſacrifice, is the moſt glorious period of their lives, and that thereby the celeſtial ſpirit is releaſed from its tranſmigrations, and evils of a miſerable exiſtence, and flies to join the ſpirit of their departed huſband, in a ſtate of purification: add to this, the ſubordinate conſideration of raiſing the luſtre of their children, and of contributing by this action to *their* temporal proſperity;—all theſe it muſt be owned are prevalent motives, for chearfully embracing death, and ſetting at nought every common attachment which the weakneſs of humanity urges, for a longer exiſtence in a world of evil.—Although theſe principles are in general ſo diametrically contrary to the prevailing ſpirit and genius of our fair country-women, who (from a happy train of education) in captivating amuſements and diſſipation, find charms ſufficient in this world, to engage their wiſhes for a perpetual reſidence

residence in it; yet we will depend on their natural goodness of heart, generosity and candor, that they will in future look on these their *Gentoo* sisters of the creation, in a more favorable, and consistent light, than probably they have hitherto done; and not deem *that action* an infatuation, which results from principle. Let them also recollect that their own history affords illustrious examples in both sexes of voluntary sacrifices by fire, because they would not subscribe even to a different mode of professing the same faith. Besides—a contempt of death, is not peculiar to the women of *India*, it is the characteristic of the nation; every *Gentoo* meets that moment of dissolution, with a steady, noble, and philosophic resignation, flowing from the established principles of their faith.

Before we close this subject, we will mention one or two more particulars relative to it.—It has been already remarked in a marginal note, that the *Gentoo* women are not allowed to burn, without an order of leave from the *Mahommedan* government; it is proper also to inform our readers this privilege is never withheld from them.—There have been instances known, when the victim has, *by Europeans,* been forcibly rescued

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from the pile; it is currently ſaid and believed (how true we will not aver) that the wife of Mr. *Job Charnock* was by him ſnatched from this ſacrifice; be this as it may, the outrage is conſidered by the *Gentoos*, an atrocious, and wicked violation of their ſacred rites and privileges.

Having now brought our fourth general head to a concluſion, and faithfully, to the beſt of our knowledge (with the materials we are poſſeſſed of) exhibited the original tenets of the ancient *Bramins*, according to the firſt book of *Bramah*'s *Chartah Bhade*; and having in our remarks given ſuch elucidations as we thought our ſubject called for, we ſubmit our imperfect work (for imperfect we muſt ſtill call it) with all due deference to the public; hoping that ſome more capable head and hand, will be ſtimulated by our endeavours, to produce a more full, and ſatisfactory relation, of the reſt of his doctrines.—A large field is yet left open, for the exerciſe of induſtry and talents. *Bramah*'s firſt ſection of his ſecond book on the creation of this globe, will be the ſubject of our next general head.——His third book, directing the plain and ſimple modes of worſhip to be paid to God, and the three primary created beings, and his

his fourth *ſublime book*, (which the *Gentoos* commonly call *Bramah Ka, Inſoff Bhade*, or, *Bramah*'s book of juſtice) wherein is expreſly recited and enjoined, the duties and offices which the delinquent *Debtah* ſhall obſerve and pay to each other; theſe two laſt mentioned books, and part of the ſecond, we ſay, muſt lie in oblivion, until ſome one, bleſſed with opportunity, leiſure, application, and genius, brings them to light.

The End of the Fourth Chapter.

CHAP. V.

Of the Creation of the Worlds.

INTRODUCTION.

IN the fifth ſection of our laſt general head, *Bramah* recites, that the Eternal ONE, (after he had promulged his gracious intention, of mitigating the puniſhment of the fallen angels, at the interceſſion of the remaining faithful hoſt;) "retired into himſelf, and became inviſible to them, for the ſpace of five thouſand years."—In his introduction to the act of creation of the worlds in his ſecond book, he takes again occaſion to repeat the above mentioned paſſage, and explains it by an inference, that during THAT SPACE, the Eternal ONE was employed in meditation on his intended new creation;—and although it appears, from the ſame ſection, that this ſtupendous work, was produced by an *inſtantaneous fiat* of the Deity,

Deity, yet *Bramah*, to difplay the infinite and amazing wifdom of his Creator, enters into a fublime, and philofophic difquifition and defcription, of his modes (if we may be allowed the expreffion) and manner of creation, in the marvellous conftruction of the fifteen *Boboons*, that conftitute the *Dunneahoudah*, or univerfe;—thefe defcriptions, he couches under allegories, then commonly and familiarly underftood, at which the reader will the lefs wonder, when he knows, that at this day it is the ufual mode of converfing, amongft well educated *Gentoos*.

In this exhibition of infinite wifdom, *Bramah* gives a fhort, fimple and elevated defcription, of each of the fifteen *Boboons*, their fituation, their rank, and peculiar deftination, with the appellations appropriated to the angelic inhabitants, in their progreffive paffage from one fphere to another. Our memory only fupplies us with the names of the fojourners of the ninth, fifth, fixth, and feventh, that is, the firft, and three laft of the feven regions of purification, to wit, the fpheres of the *Pereeth logue* *, the *Munnoo*

* *Logue*, literally people. *Pereeth logue*, purified people;

 logue,

logue *, the *Debtah logue* †, and the *Birmah logue* ‡; in the laſt mentioned ſphere, according to the *Bramins* computation, a complete day is equal to twenty-eight *Munnunturs* of vulgar time. (Vid. ſixth or next general head.)

On the foundation of *Bramah*'s deſcription of the fifteen *Boboons*, the compilers of the *Aughtorrah Bhade* have raiſed an elaborate chimerical ſuperſtructure, that confounds the underſtanding.

As the *Bramins* conceptions and calculation of the age and future duration of the univerſe, will be the ſubject of our next general head, we ſhall ſay nothing more of it here, than to remind our readers, that they date it's exiſtence from the rebellious angels being releaſed from the *Onderah*.

We again lament the loſs of our materials, which confines us to the eighth ſection of

* *Munnoo logue*, *people* of *contemplation*, from *mun*, or *mon*, *thought*, *reflection*, alludes to God's being worſhipped in this ſphere in ſilent meditation.

† In this ſphere the angels are firſt ſuppoſed to regain properly their title of *Debtah*.

‡ In this ſphere the delinquents are ſuppoſed to be cleanſed from the pollution of their ſin, regenerated, and fit to enter again the *Mahah Surgo*, and to be readmitted to the preſence of their Creator.

Bramah's

Bramah's ſecond book that treats only of the creation of this terreſtrial planet, to which we will now proceed, premiſing that it is diſtinguiſhed by the title of *the eighth Boboon of Murto*, which literally ſignifies *the region of earth.*

SECT. VIII.

" *Birmahah* * *or Creation.*

" And it was———that when the " Eternal ONE, refolved to form the " new creation of the *Dunneahou-* " *dah*, he gave the rule of *Mahah* " *Surgo* to his firft created *Birmah*, " and became invifible to the whole " angelic hoft.

" When the Eternal ONE, firft began " his intended new creation of the " *Dunneahoudah*, he was oppofed by two " mighty *Offoors* †, which *proceeded* " from the *wax* of *Brum*'s ear; and " their names were *Modoo* ‡ and *Kytoo* §.

" And the Eternal ONE, contended " and *fought* with *Modoo* and *Kytoo*, " five thoufand years, and he fmote

* This title is prefixed to every fection of *Bramah*'s fecond book, *Birmah* in the figurative fenfe (before explained) fignifying *creation*.

† The common appellation given to *giants*, but is varioufly ufed in the *Shaftah*, to exprefs *excrefcence*, *excretion*, and *fecretion*.

‡ *Difcord*, *enmity*. § *Confufion*, *tumult*.

" them

"them on his *thigh* *, and they were "*loft* and affimilated with *Murto*.

"And it was,—that when *Modoo* "and *Kytoo* were fubdued, the Eternal "ONE emerged from his ftate of in- "vifibility, and glory encompaffed him "on every fide!

"And the Eternal ONE fpoke, and "faid, Thou *Birmah* † fhalt *create* and "form all things that fhall be made "in the new creation of the fifteen "*Boboons* of punifhment, and purifi- "cation, according to the powers of the "fpirit, wherewith thou fhalt be in- "fpired.——And thou, *Biftnoo* ‡, fhalt "fuperintend, cherifh, and *preferve* all "the things and forms which fhall be "created.—And thou, *Sieb* §, fhalt "*change*, or *deftroy*, all creation, ac- "cording to the powers, wherewith I "will inveft thee."

* Reduced them to fubjection, or obedience: *touching the thigh*, amongft the ancient *Gentoos*, was a token of *fubjection*.

† *Power of creation*. Vid. introduction to the fourth chapter.

‡ *Preferver*. Vid. introduction to the fourth chapter.

§ *Mutilator*, *deftroyer*. Vid. introduction, &c.

"And

" And when *Birmah*, *Biſtnoo*, and " *Sieb*, had heard the words of the " Eternal ONE, they all bowed obe- " dience *.

" The Eternal ONE ſpoke again, " and ſaid to *Birmah*, Do thou begin " the creation and formation of *the* " *eighth Boboon*, of puniſhment and *pro-* " *bation*, even the *Boboon* of *Murto*, " according to the powers of the ſpirit " wherewith I have endued thee, and " do thou, *Biſtnoo*, proceed to execute " thy part.

" And when *Brum* † heard the " command, which the mouth of the " Eternal ONE had uttered; he ſtraight- " ways formed a *leaf of beetle*, and he " floated on the *beetle leaf* over the ſur- " face of the *Jhoale*; and the children ‡ " of *Modoo* and *Kytoo*, fled before

* The foregoing exordium of the general act of creation of the *Dunneahoudah*, preceeds every one of the fifteen ſections of *Bramah*'s ſecond book.

† *Birmah* and *Brum*, are, in the act of creation, ſynonimous terms.

‡ Suppoſed remains of diſcordant matter. The *Bramins* ſuppoſed the firſt principles of things prior to the creation of the univerſe, to have been in a fluid ſtate.

" him,

" him, and vaniſhed from his pre-
" ſence.

" And when the agitation of the
" *Jhoale* had ſubſided, by the powers
" of the ſpirit of *Brum*, *Biſtnoo* ſtraight-
" ways transformed himſelf into a
" *mighty boar* *, and deſcending into
" the abyſs of *Jhoale*, he brought up
" *the Murto* on his tuſks.—Then ſpon-
" taneouſly iſſued from him, a *mighty*
" *tortoiſe* †, and a *mighty ſnake* ‡.

" And *Biſtnoo* put the ſnake erect
" upon the *back* of the tortoiſe, and
" placed *Murto* upon the *head* of the
" ſnake.

" And all things were created and
" formed by *Birmah* in the eighth
" *Boboon* of puniſhment and *probation*,
" even the eighth of *Murto*, according
" to the powers of the ſpirit, where-
" with the Eternal ONE had endued
" him.

* The *Gentoos* ſymbol of *ſtrength*, becauſe, in proportion to his ſize, he is the ſtrongeſt of all animals.

† The *Gentoos* ſymbol of *ſtability*.

‡ The *Gentoos* ſymbol of *wiſdom*.

" And

"And *Bistnoo* took upon him the
"superintendance and charge of all
"that was created, and formed, by
"*Birmah* in the eighth *Boboon* of
"*Murto*; and he cherished and *pre-*
"*served* them, as the words of the
"Eternal ONE had directed, and com-
"manded."

REMARKS.

IN the same sublime allegorical manner, has *Bramah* described the creation of *Surjee* *, and *Chunder* †, and the other twelve *Boboons* of the *Dunneahoudah*, without pretending, or aiming to dive into, and explain, the principles of matter, or the nature of those essential laws of motion by which the Deity guides and governs his creation; the wisdom of *Bramah* has elsewhere marked such fruitless enquiries, with the *stamp* of presumption and folly; and that the knowledge of *these*, and the mode of the existence of God, is concealed even from the three primary created beings themselves.

From the foregoing specimen of the creation of the eighth region, as well as

* The *Sun*. † The *Moon*.

from

from *Bramah*'s hiftorical difcuffion of the other fourteen, it is moft obvious, that the perfonages which he introduces as actors in the work of that creation were intended by him to be taken only in a figurative fenfe, as expreffive of the three fupreme attributes of the Deity, his power *to create*, his power *to preferve*, and his power *to change* or *deftroy*, as before hinted *.—For if they were to be underftood in any other fenfe, it would exprefly contradict his own text, where he reprefents the creation of the *Dunneahoudah* as proceeding from the *inftantaneous* fiat of the Eternal ONE; and a further proof of *Bramah*'s plain intention, refults from his prefixing the fame exordium to each of his fections of creation.

But as the real fenfe and meaning of the allegory (then clearly underftood by all) was, in procefs of time, loft to the generality of the *Gentoos*, the compilers of the *Chartah* and *Aughtorrah Bhades*, took the advantage (which ignorance and time gave them) and not only realifed *Bramah*'s three myftical *beings*, but created alfo a multitude of fubordinate actors, and made Demi-gods and Divinities of them all, inftituting particular days, fafts, and feftivals, and other exterior

* Vid. Introduction to the fourth chapter.

worfhip,

worſhip, to each:—Thus *Surjee* and *Chunder*, *Modoo* and *Kytoo*, and a race of their children and deſcendants, became Demi-gods and heroes; and ſcorning to confine themſelves to the eighth *Boboon*, they ranſacked the fourteen, and framed divinities of the principal perſonages which their wild imagination ſuppoſed reſident in each of them, and allotted to them peculiar divine worſhip, which ſubſiſts to this day.

It will not, we hope, be thought an improbable conjecture, if we ſay, that the allegorical parts of *Bramah*'s *Chartah Bhade*, (which truely bears a divine ſemblance) being thus perverted or groſly miſtaken by the very tribe, which he had inſtituted guardians over it, and being ſubſequently communicated to the *Egyptian* Magi, and by them circulated through the ſtates of *Greece*, afforded them, as well as *Rome* and the whole *Weſtern* world, thoſe inexhauſtible ſupplies of *mythological ſyſtems*, which held their exiſtence and authority even long after the light of chriſtianity had ſhone upon them.——But to reſume our more immediate ſubject.

The act of creation of the *Boboon of Murto* is repreſented in the annexed plate No. 1. which (with others we ſhall have occaſion

to

to preſent to the reader) was drawn by the inſtructions, and under the eye of a judicious *Bramin* of the *Battezaar* tribe, the tribe, as before noticed, uſually employed in expounding the *Shaſtahs*.

Brum * is repreſented lying and floating on a leaf of *beetle*, over the troubled ſurface of the abyſs of *Jhoale*; the three primary beings appear before it, in the poſture of adoration, *Birmah* on the right, *Biſtnoo* in the middle, and *Sieb* on the left.——On the right, above the abyſs, is figured a huge *boar*, bearing on his tuſks a lump of earth. —On the left, above the abyſs, is repreſented a *tortoiſe*, on which a ſnake reſts his tail, bearing *Murto* (or the *earth)* on his head.—*Brum* and *Birmah* are habited alike; and are each figured with four heads and four arms.—The *three* primary beings, are ſuppoſed in the poſture of adoration, to be receiving the commands of the Eternal ONE, touching his projected new creation; and the other figures expreſs the *three* gradations of the work, namely the beginning, the progreſs, and completion †.

* *Spirit* or *eſſence* of the Eternal ONE: vide Introduction to the fourth chapter.

† Vide Plate No. 1.

Notwithftanding the fagacious reader, by a bare reference to the marginal notes which we have affixed to the text of *Bramah*, will readily conceive the fpirit of the allegory contained in it; yet as fome paffages of it require a further explanation than could be huddled into a note, we will add the whole interpretation of it under one connected view.

The Eternal ONE having determined on the creation of the univerfe, like a fupreme wife architect, he *retired* for a fpace to project his ftupendous plan, and prepare his materials.—He was *oppofed* in the operation by the *difcord*, *confufion* and *tumult* of the elements that compofe the *abyfs of Jhoale*;—he feparated, fubdued, brought them under *fubjection*, and prepared them to receive his intended impreffions.—He exerts his *three* great attributes, to *create*, *preferve*, or *deftroy*, which are figuratively reprefented by the *three* primarycreated beings—His *fpirit* floats upon the furface of the abyfs of *Jhoale*, or fluid matter,—Creation takes place.—*Birmah* (or Creation) is reprefented with four heads and four arms, to denote the *power* of God in the act of creation. *Biftnoo the preferver* is transformed into a mighty *boar*, emblematically fignifying *the ftrength* of God in the act of creation.—

The

The tortoiſe myſtically denotes the *ſtability* and *permanency* of the foundation of *the earth*, and the ſnake the *wiſdom* by which it is *ſupported*. Theſe latter operations are given to *Biſtnoo*, becauſe the *earth* was the grand principle or parent, from whence he was to draw the means for the *preſervation* of the future animal creation, deſtined for the priſons of the rebellious *Debtah*; a work which we may gather from *Bramah*'s text, was reſerved for the hand of *God himſelf*, as *they* were to be endued with *rational powers*.—It may be aſked why *Brum*, is repreſented floating, particularly on a *beetle leaf?* To this we can only reply, that the plant is deemed ſacred amongſt the *Gentoos*, it's culture is made under the auſpices of the *Shaſtah*, and inſtruction of the *Bramins*; *unclean perſons* are prohibited entering into a *beetle garden*, as the approach of any impurity is pronounced fatal to the plant, in the infancy of its growth.

To conclude this general head—How far *Homer*, *Virgil*, *Lucretius*, *Ovid*, *Lucian*, &c. have in their conceptions of the creation, (by means of the *Egyptians)* built on, and availed themſelves of the ſimple *coſmogony* of *Bramah*, we leave the learned and curious to trace.—Although in fact, it is obvious,

 that

that this ancient ſage, aimed at no other ſolution of that ſtupendous and incomprehenſible act, than to inculcate, that the univerſe was produced by *the eſſence* and voluntary *power*, *ſtrength* and *wiſdom* of God. That it is *preſerved* and ſuſtained by original conſtituent *powers* impreſſed on it by the Deity, and that it is liable *to change* and diſſolution, at his divine pleaſure and will.

The End of the Fifth Chapter.

CHAP. VI.

The Gentoo manner of computing Time, and their conception of the age of the univerſe, and the period of its diſſolution.

[From Bramah's Chartah Bhade, in the ſupplement to his Birmahah.]

SIXTY *mimicks*, or winks of the eye, make one *pull*.
Sixty *pulls*, make one *gurree*.
Sixty *gurrees*, make one complete day, or one day and one night.
Three hundred and ſixty-five complete days and fifteen *gurrees* make one ſolar year.

The *Gentoos* divide the complete day into eight parts, to which they give the term *paar*; commencing their day at ſix in the morning;—thus *ek paar dheen* * equals our nine in the morning; *duapaar dheen*, our noon; *teenpaar dheen*, our three afternoon; *Chaarpaar dheen*, our ſix in the evening:—the diviſions of the night are diſtinguiſhed by the word *rhaat* (night) in place of

* Literally, *one part* of *day*.

 dheen,

dheen, as *ek paar rhaat*, equals our nine at night; and ſo on.

It is the province of the *Bramins* in this country to keep the account of time, and there is no *Gentoo* of diſtinction but retains in his houſe and on his journeys one of theſe time keepers, whoſe intire buſineſs it is to regulate time, and ſtrike the *gurrees* as they paſs, on the *Ghong*, an extended ſheet of copper, which yields the ſound of a ſolemn bell.

Bramah meaſures ſpace or duration of time, from the creation of the *Dunneahoudah*, or univerſe, by the revolutions of the *four Jogues.*

	Years.
The firſt age, or *Suttee Jogue*, contains thirty-two lac years of vulgar time, or	3,200,000
The ſecond age, or *Tirta Jogue*, ſixteen lac, or	1,600,000
The third age, or *Dwapaar Jogue*, eight lac, or	800,000
The fourth age, or *Kolee Jogue*, four lac, or	400,000
	6,000,000

Ekutter

Ekutter (ſeventy one) revolutions of the four *Jogues* make one *Munnuntur* of vulgar time, or years 426,000,000.

(The word *Munnuntur*, is in this place ſtrictly applied by *Bramah* to *ſpace of time*, but it is by him frequently uſed with a retroſpect ſignification to the act of *creation*, and is ſometimes given as an additional name to *Birmah*, as *Birmah Munnuah*, alluding to the creation being the reſult of thought and meditation;—the word, as we before remarked in a marginal note, ſprings from *Mon*, or *Mun*, thought, reflection; *Munnoo Logue*, the people of thought, or contemplation.—The compilers of the *Aughtorrah Bhade* derive the word *Munnuntur* from *Munnuah* or *Munnooah*, whom (by perverting the ſenſe of *Bramah*) they make to be the fabulous perſonal offspring of *Birmah*, and report mighty feats of his proweſs in war, againſt *Moiſaſoor*, and his adherents.)

When *Bramah* deſcended to promulge the written law and commands of the Eternal ONE to the *Gentoos*, he at the ſame time (namely, the beginning of the preſent *Kolee Jogue* *) declared, "*from the regiſters*

* Vide Introduction to the fourth chapter.

 of

of Surgo, that the *Dunneahoudah*, was then entering into the eighth revolution of the four *Jogues*, in the *ſecond Munnuntur*;" conſequently, according to *Bramah*'s account, (and if our calculation be right) the preciſe age of *this*, and the other fourteen planets of the univerſe, amounted to, at that period, four hundred and ſixty eight millions of years. And if we ſubſtract the 4866 years, which have elapſed ſince the deſcent of *Bramah*, we ſhall find the remainder of the *Kolee Jogue* will be 359,134 years; at the expiration of which, *Bramah* pronounced and prophecied, that the patience and forbearance of the Eternal ONE would be withdrawn from the delinquent *Debtah*, and deſtruction *by fire* fall upon the eight regions of puniſhment, purgation and probation †.

In the ſupplement to his BIRMAHAH, *Bramah* likewiſe taught, that the *Boboon* of *Murto*, had undergone *three* remarkable changes, and would undergo *three* more, before its final diſſolution in common with the other ſeven *Boboons*; but he ſpecifics not of what nature *thoſe changes* were, or would be;—he alſo declares, " *that after a long* " *ſpace, a ſecond new creation will take place*; " *but of what kind, or on what principles it*

† Vide towards the cloſe of the fifth ſection.

" *would be conſtructed, was only known to the*
" ETERNAL ONE."

The cauſe of the ſuperſtitious veneration paid by the *Gentoos* to the numericals ONE and THREE has, we conceive, been obvious to the diſcerning reader as he travelled thro' theſe ſheets.—It is remarkable, that a *Gentoo* never gives or receives an obligation for an even ſum; if he borrows or lends a hundred, a thouſand, or ten thouſand rupees, the obligation runs for a hundred and *one*, a thouſand and *one*, ten thouſand and *one*, &c. The *Mahommedans*, in conformity only, have generally adopted this cuſtom; hence it was, that the revenues ſtipulated to be paid annually by *Soujah Khan* into the royal treaſury, were *one* khorore, *one* lac, *one* thouſand, *one* hundred, and *one* rupee.

The End of the Sixth Chapter.

CHAP. VII.

Of the Gentoo Fasts, and Festivals, &c.

[From the Chatah and Aughtorrah Bhade Shastahs.]

INTRODUCTION.

AS the *Gentoo* year begins the first of *April*, we will trace their holy days as they fall in turn from that day, premising that the word *Oupoſs* signifies a fast, *Purrup* a feast, and *Poojah* worship, but when accompanied with an offering, it is then called *Birto Poojah.*—*Poojah* is also sometimes used to signify the altar on which they offer.

The *Gentoo* holy days are guided by the course and age of the moon, and generally take their denomination from that, or from thereligious duties that are enjoined on those particular days, and sometimes from both.

Their

Their offerings confift of fruits, fome particular facred plants and flowers, powdered fugar, falt, meal, and different kinds of grain.

First Holy Day. *Oupofs.*

OKHUIJ TERTEA, falls on the *third* day of the new moon in *April*, and is dedicated to the giving *alms* and benefactions to the *Bramins*, as the word *Okhuij* imports. —This day is alfo ordained for making the Gentoo pickle called *Koffundee*, made only on this day, by the wives of the *Bramins*; it is compofed of green mango's, tamarind, muftard feed, and frefh muftard feed oil; it is deemed a holy pickle, and the only one the *Gentoos* ufe with their food.

April.

Second. *Oupofs.*

POORNEMEE †, falls on the full moon in *April*, and is ftrictly ordained for wafhing and purifying in the river *Ganges*, and for diftributing charity.

Third. *Oupofs Poojah—Purrup.*

ORUN ‡ SUSTEE, falls on the fixth day of the new moon in *May*, and is dedicated to the goddefs *Suftee*, the goddefs of generation,

May.

† *Poorah*, full.

‡ *Orun*, the *morning ftar*, often ufed to exprefs the *dawn of day*.

ration, who is worſhipped when the *morning ſtar* appears, or at dawn of day, for the propagation of children, and to remove barrenneſs.—On this day preſents are uſually made by the parents to their ſons in law, and the day ends with a *purrup* or feaſt.

Fourth. *Purrup*, at night *Poojah.*

DUSSARRAH, as the word imports, falls on the tenth day of the new moon in *May*; it is dedicated to the God *Gunga*, the God of the *Ganges*, who is fabled to have arrived on earth on this day of the moon, and in this month—it is alſo dedicated to the Goddeſs *Moonſhee Tagooran* *, Goddeſs of ſnakes, and fabulous daughter of *Sieb.*

Fifth. *Oupoſs-Poojah.*

POORNEMEE falls on the full moon in *May*, and is dedicated to *Jaggernaut*, (ſynonimous with *Biſtnoo.*) This day is otherwiſe called from the duty enjoined on it, the *Sinan* †, *Jattra* ‡, or *general waſhing* in the *Ganges*—and it is almoſt incredible to think the immenſe multitude of every age and ſex that appears on both ſides of the river,

* *Tagooran*, prieſteſs, ſometimes goddeſs.

† *Sinan*, bathing.

‡ *Jattra*, literally ſignifies *a dance of many.*

throughout

throughout it's whole courſe, at one and the ſame time.

Sixth. *Oupoſs-Purrup.*

RHUTT JATTRA, falls on the ſecond day of the new moon in *June*; it is dedicated to *Jaggernaut* and *Biſtnoo.*—On this day the *Rhutt*, or triumphal car of *Jaggernaut*, is carried forth about a mile, reſts, and is returned on the ninth day of the moon.—From the ſeventh day of the moon to the tenth, both incluſive, is the UMBOOBISSEE; during which ſpace, the earth is left to *her purgations*, and neither plough, ſpade, or any other inſtrument of tillage, permitted to moleſt her.—The term UMBOOBISSEE, which needs no further explanation, is applied to women under the ſame circumſtances.

June.

Seventh. *Oupoſs.*

SYON † EKKADUSSEE, as the laſt word imports, falls on the *eleventh* day of the new moon in *June*, and is a ſolemn faſt. *Jaggernaut* (or *Biſtnoo*) is fabled to *ſleep* for four months;—which only ſignifies that the rainy ſeaſon about this time ſetting in for four months, the care of *Biſtnoo* (the pre-

† *Syon*, ſleep, repoſe.

ſerver)

ſerver) is ſuſpended, as immaterial, the rains ſecuring their crops of grain.

Eighth. *Oupoſs.*

POORNEMEE, as the word imports, falls on the *full moon* in *June*, and is dedicated to waſhing in the *Ganges*, and charity to the *Bramins*.

Ninth. *Oupoſs.*

July. DUADUSSEE, as the word ſignifies, falls on the *twelfth* day of the new moon in *July*, and is devoted to waſhing in the *Ganges*, and giving alms.

Tenth. *Oupoſs-Purrup.*

EKKADUSSEE, TERADUSSEE, CHOWTADUSSEE and POORNEMEE, the eleventh, thirteenth, fourteenth, of the new moon in *July*, to the *Poornemee* or full incluſive, are dedicated to the *Joolna Jattra* of *Kiſſen Tagoor*; but theſe are not directed by the *Shaſtah*, and are only obſerved by the *Gentoos* of the *Kettery* tribe.

Eleventh. *Oupoſs.*

JURMO† OOSTOOMEE falls on the eighth day after the full, or twenty-third day of

† *Jurmo*, nativity.

the moon in *July*, and is dedicated to the birth of *Kiſſen Tagoor*, who is fabled to have then deſcended for the deſtruction of *Kunkſoo Rajah*, a famous *Oſſoor* and tyrant. It is obſerved as a ſolemn faſt.

Twelfth. *Purrup.*

Lukee † *Poojah* falls on the firſt *Thurſday* in the month of *Auguſt*; ſhe is the *Gentoo* Goddeſs of all kinds of grain, and is fabled to be the wife of *Biſtnoo*, the *preſerver*; ſhe is worſhipped at this time on the coming in the *Paddy*, the name given to rice in the huſk.—The day concludes with a feaſt.

Auguſt.

Thirteenth. *Purrup.*

UNNUNTO BIRTO, falls on the fourteenth day of the moon in *Auguſt*, and is dedicated to *Biſtnoo* with the epithet of *Unnunto*, or the *unknown*; an offering of grain is made to him, and the day concludes with a feaſt.

Fourteenth. *Oupoſs.*

ARUNDAH POOJAH falls on the thirtieth day of *Auguſt*, and is dedicated to *Moonſhee Tagooran* (the feminine of *Tagoor*) Goddeſs of ſnakes.——The preciſe interpretation of *Arundah* we have loſt, and will not impoſe

† *Lukee*, plenty, affluence.

on

on our readers.—Although this day is a faſt, it ends in a feaſt of the *new rice,* boiled early, and *eaten cold*; to which eſſential circumſtance we think the word *Arundah*, given to this *Poojah*, alludes; but we are not poſitive.

Fifteenth. *Purrup.*

DRUGAH POOJAH falls on the ſeventh day of the new moon in *September*, and continues the eighth and ninth. The eighth is obſerved as a faſt by thoſe who have no children.—*This* is the grand general feaſt of the *Gentoos,* uſually viſited by all *Europeans*, (by invitation) who are treated by the proprietor of the feaſt with the fruits and flowers in ſeaſon, and are entertained every evening whilſt the feaſt laſts, with bands of ſingers and dancers.—This Goddeſs is the firſt in rank and dignity, and the moſt active of all the fabulous deities of the *Aughtorrah Bhade*, and is ſtiled the wife of *Sieb*, the *deſtroyer*, the third of the three primary created beings. She is as often ſtiled *Bowannee* †, as *Drugah* ‡; and frequently *Bowannee Drugah:* the cauſe of her deſcent is thus derived:—God having appointed *Endeer* § and his deſcendants uni-

September.

† *Perſevering.* ‡ *Virtue.* § *Goodneſs.*

verſal

verſal *Rajahs* of the world, the appointment was illy brooked by *Moiſaſoor* *; he thereupon drew together his adherents, and waged war againſt *Endeer* and his deſcendants, who were at laſt in the *Duapaar Jogue* obliged to fly, and leave the government of the world to *Moiſaſoor*; which proved the ſource of ravages, murders, and confuſion.—*Endeer*, and his few adherents, were confined to a ſmall portion of the world, from whence, in compaſſion to mankind, they with piety and humility petitioned the three primary created beings to implore the Eternal ONE to redreſs the grievances reſulting from the uſurped power of *Moiſaſoor*.—The three beings interceded, and obtained permiſſion that *Bowannee Drugah* ſhould deſcend on the earth, for the deſtruction of *Moiſaſoor* and his adherents, which the *Gentoos* are taught to believe ſhe will in the end effect, and finally reſtore the government of the world to *Endeer* and his deſcendants, according to the firſt intention of the Eternal ONE. Hence was the *Drugah Poojah* inſtituted, during which the Supreme Being is invoked, through her mediation, to haſten that wiſhed-for period.—The allegory in the foregoing recital is ſo plain by a reference to the marginal notes,

* *Evil.*

that we will not affront the underſtanding of our readers by offering an explanation, although we ſhall illuſtrate it further when we give a particular interpretation of the plate N°. 2.

Sixteenth. *Purrup.*

DUSSUMEE, or the tenth day of the new moon in *September*, when the image of DRUGAH is caſt into the *Ganges*, with the univerſal acclamations of the people, and is ſaid to be returned to her huſband *Sieb.* Purification by waſhing in the *Ganges* on this day is ſtrictly enjoined.

Seventeenth. *Oupoſs.*

LUKEE POOJAH falls on the full moon in *September*, on which ſhe is worſhipped all night, during which nothing is drank but the water of the coco nut.

Eighteenth. *Oupoſs.*

KALLEKA, *Kalkee* or *Kalle Poojah*, (for they are ſynonimous) falls on the laſt day of the moon in *September*. This goddeſs is worſhipped all the night of that day univerſally, but in a more particular manner at *Kallee Ghat*, about three miles ſouth of *Calcutta*; an ancient *Pagoda* dedicated to her there, ſtands cloſe to a ſmall brook, which

is

is by the *Bramins* deemed to be the original courſe of the *Ganges*.——The parts of the *Gentoo* Goddeſs (like the parts of ſome modern ſaints) are worſhipped in various parts of *Indoſtan*; her *eyes* at *Kallee Ghat*, her head at *Banaras*, her hand at *Bindoobund*; but where the remains of her are diſtributed has eſcaped our memory *.—She takes her name from her uſual habiliment, which is *black*, and is frequently called the *black Goddeſs*; *Kallee* is the common name for ink.—She is fabled to have ſprung, completely armed, from the *eye of Drugah*, at a time when ſhe was hard preſſed in battle by the tyrants of the earth †.—On this faſt, worſhip and offerings are paid to the *manes* of deceaſed *anceſtors*. Beſides the laſt mentioned annual cuſtom, every *Gentoo* keeps the anniverſary of their father's death, in faſting and worſhip to his *manes*, which is called *Baap ka Surraad* ‡.—It is worthy remark (by the bye) that in all *Devonſhire*, the word *Kallee* expreſſes black or ſmut: why the ſame combination of letters ſhould convey the ſame idea to people ſo far removed from each other, we leave the curious to account for.

* Plate N°. 3.

† The various heads which appear ſcattered over the plate, ſignify the many tyrants and monſters ſhe ſlew in conjunction with *Drugah*.

‡ *Sacred to the father.*

 Nine-

Nineteenth. *Purrup.*

Raas ‡ Jattra, falls on the full moon in *October*, and is continued to the ſeventeenth of the moon; it is dedicated to *Kiſſen Tagoor Kettry.*—This feaſt is univerſally obſerved, but in a moſt extraordinary manner celebrated at *Bindoobund*, in commemoration of a marvellous event which is fabled to have happened in the neighbourhood of that place.—A number of virgins met to celebrate, in mirth and ſports, the deſcent of *Kiſſen* §: in the heighth of their joy, the God appeared amongſt them, and propoſed to them a *dance*, to which they objected, as *they* were many, and *he* but one; to obviate this objection, he divided himſelf into as many *Kiſſens* as there were virgins, who immediately entered into a *circular* dance with them, as repreſented in the plate N° 4. In the centre circle he is repreſented ſtanding in a diſengaged attitude, attended by the nymphs *Nundee* and *Bringbee* (joys and ſports) who are making him offerings of flowers and fruits.

ctober.

Twentieth. *Oupoſs.*

Kartik *Poojah* falls on the laſt day of the moon in *October*.—This divinity is fabled to be the youngeſt ſon of *Moiſoor* (or *Sieb*)

‡ A *circle*. § Plate N° 4.

and *Drugah*; he is worſhipped on this day by thoſe who have not been bleſſed with children, and man and woman are enjoined a ſtrict faſt.——The word *Kartik*, ſtrictly means *conſecration*, hence this divinity is ſaid to be the inviſible guardian, and ſuperintendant of the *Gentoo Pagodas*. The word alſo ſometimes ſignifies *holineſs*. The month of *October* takes its name from him, becauſe in this month the *Pagodas* are generally conſecrated.

Twenty-firſt. *Purrup.*

NOVONO † is celebrated on the firſt *lucky Thurſday* in *November*, on the firſt coming in of the new grain of the ſecond crop; the *lucky Thurſday* is fixed in a conſultation of *Bramins*, and is a general feaſt.

November.

Twenty-ſecond. *Oupoſs-Purrup.*

LUKEE POOJAH falls on the firſt *Thurſday* in the month of *December*, on getting in all the new harveſt, when this favorite Goddeſs of the *Gentoos* receives a ſolemn thankſgiving for all the bleſſings of the year; the day is paſſed in faſting, worſhip, waſhing and purifying in the *Ganges*; at night they feaſt.

December.

† *New rice.*

Twenty-third. *Purrup.*

LUKEE POOJAH SANKRANTEE * falls on the laſt day in *December*, when this Goddeſs is again worſhipped as on the laſt mentioned holy-day, excepting the faſt. On this day bread is diſtributed in alms, according to every one's ability.

Twenty-fourth. *Purrup.*

SEEREE PUNCHEMEE falls on the fifth day of the new moon in *January*, and is dedicated to *Surſuttee* †, the *Gentoo* Goddeſs of arts, and letters.—She is fabled to be the daughter of *Birmah* and *Birmaanee*. The *Koyt Caſt*, or tribe of writers, are prohibited the uſe of pen and ink on this feſtival, *which* are conſecrated to her for the day, and a ceſſation is put to buſineſs of every kind.—*Seeree* ſignifies *fortune*, *ſucceſs*, and is the *firſt* word of every epiſtolary correſpondence in the *Gentoo* language.

January.

Twenty-fifth. *Birto.*

ORUN OODEE, ‡ SUPTIMEE, falls on the ſeventh day of the new moon in *January*, and is called *Soorjee Poojah*, or *worſhip to the*

* *Sunkrantee* ſignifies the laſt day in every month.
† *Invention*, *contrivance*, *ingenuity*, *genius.*
‡ *Riſing of the dawn.*

ſun;

ſun ; to whom offerings are made of peculiar flowers in the *Ganges.*

Twenty-ſixth. *Oupoſs.*

BHIM EKADUSSEE falls on the eleventh day of the new moon in *January*; the day is dedicated to *Kiſſen*, and commemorates the abſtinence of *Bhim*, a voracious *Eater*, who faſted on this day; he is called the brother of *Judiſteen*. *Bhim* is the common name of reproach for a *Glutton*, but who this *Judiſteen* is, or what the occult meaning and real ſignification of this faſt, has ſlipped our memory, and we will not ſubſtitute any interpretation that is not warranted by our materials, or from our certain and clear knowledge.

Twenty-ſeventh. *Oupoſs.*

POORNEMEE, or the full moon in *January*, is dedicated to *Biſtnoo*, the *cheriſher*.—— Faſting, waſhing and alms.

Twenty-eighth. *Oupoſs.*

SIEBRATEER, *Chowturduſſee*, or the fourteenth after the full, falls on the twenty-ninth day of the moon in *January*, and is dedicated to *Sieb*, the deſtroyer, who is worſhipped with faſting, offerings, and prayer *all the night*, as the additional *rateer* annexed to the title of this holy-day imports.

Twenty-ninth. *Oupoſs.*

GOVINDUSSEE falls on the twelfth day of the moon in *February*, and is dedicated to *Biſtnoo* the *comforter*, as the word *Govin*, or *Govindu* ſignifies, and is one of the many appellatives given to the ſecond of the *three* primary created perſons, and he is worſhipped on this day with faſting, prayer, &c.

bruary.

Thirtieth. *Purrup.*

DOLE † JATTRA falls on the *Poornemee* or full moon in *February*, and is ſacred to *Kiſſen Tagoor*. On this feaſt day it is that the *Gentoos* caſt the powder of a certain red flower, called *Faag*, on all they meet; but whence this cuſtom, or for what cauſe this feaſt was firſt inſtituted, has eſcaped us.

Thirty-firſt. *Oupoſs.*

BARRANEE JATTRA, or *Modoo Kiſtna* ‡ *Tiraduſſee* (the thirteenth after the full) falls on the twenty-eighth day of the moon in *February*: if this falls on a *Saturday*, it is called *Barranee*, and if the ſtar *Satoo Biſſab* is then on the meridian, it is called *Mahab Barranee*; and again, if the ſtar *Soobo Jogue* is in conjunction with *Satoo Biſſab*, it is

† *Dole*, a drum.

‡ *Kiſſen*, *Kiſtna*, are ſynonimous with *Biſtnoo*, but allude to different attributes.

then

then called * *Mahah Mahah Barranee.* ——These conjunctions are uncertain, but when they happen, it is deemed a most holy day, and is observed by universal purification in the *Ganges*, and worship and offerings to *Soorjee*, or the *sun*. It fell out last on the twenty-eighth of *February*, 1759.—As we have lost the precise meaning and etymology of the word *Barranee*, and confess ourselves ignorant of the astronomy of the *Bramins*, we will not attempt an explanation of this fast.

Thirty-two. *Ouposs-Purrup.*

Lukee Poojah falls on the first *Thursday* in *March*, when this goddess is worshipped universally, and thanked for all the productions of the earth, all being brought forth by this time.

March,

Thirty-second. *Purrup.*

Durgah *Poojah*, and *Bhasuntee* † *Poojah*, falls on the seventh day of the new moon in *March*, and continues the eighth, ninth and tenth—on the last, her image is cast into the *Ganges*. This feast is instituted for the

* *Most great.*

† *The end, final, conclusive,* alluding to this being the last feast of the year, preceding the *Gentoo* Lent.

 same

ſame purpoſes as the other grand one, but not with that parade and univerſality.

Thirty-third. *Oupoſs.*

SIEB, or *Sunnias* * *Poojah,* is from the firſt to the thirtieth of *March*, with only a ſhort ſuſpenſion during the term of the *Durgah Poojah* above-mentioned—The *Sunnias Poojah*, is the *Gentoo* Lent; their penances, mortifications, and *ſelf* corporal puniſhments, have been ſo often deſcribed, we will not particularize any of them. The *Churruck* †, or day of *ſwinging*, falls on the thirtieth. From this penance the three caſts, or tribes, of *Bramins*, *Bydees* ‡, and *Koyts*, are exempted by the *Aughtorrah Bhade*; and, in fact, none but the very loweſt of the people go through any of the publick penances; but, every caſt faſts and worſhips the twenty-ninth, the day preceding the *Churruck.*—This ſolemn faſt is dedicated to *Sieb*, or *Moideb*, or *Moiſoor*, the *Mutilator*, and *averter of evil*; through whom, at this ſeaſon, the Eternal ONE is invoked, to defend them from the influence of *Moiſaſoor* and his adherents, and avert

* *Penitents.* † Literally ſignifies a *Wheel*—— but the circle which the penitent deſcribes in ſwinging round has given it this appellation.

‡ *Bydees*, the tribe that profeſs the practice of phyſick.

the

the final doom pronounced againſt the delinquent *Debtah*.

There is a feſtival inſtituted to *Rhaam*, the *protector*, which is entitled the RHAAM JATTRA, but the preciſe time of it's celebration we have utterly forgot.—*Rhaam* is another of the multitude of names, or rather attributes, given to *Biſtnoo*, the *preſerver*.

How far the origin of the faſts, feſtivals, terms, &c. of the *Egyptians*, *Greeks* and *Latins*, may be traced from the *Chatah* and *Aughtorrah Bhade Shaſtahs*, we ſubmit and recommend to the elucidation of our learned readers, who will be the better enabled to make ſuch an enquiry from what follows.

Explanation of the Plate or Repreſentation of the Gentoos grand feaſt of the Drugah.

Plate N° 2.

The repreſentation of the Drama in this grand *Gentoo* feaſt will, we doubt not, appear genuine to many thouſands now in *England*, as it is a ſight that few who have viſited *Bengall* have not indulged themſelves with; and we may take the liberty of ſaying, that but very few amongſt the multitude who have

have ſeen it could form the ſmalleſt judgment of it's *intention* or ſignification; to theſe, therefore, we flatter ourſelves it will afford ſome pleaſure, the having a ſubject explained to them, on which they have often looked with pity and amazement! becauſe they did not underſtand it.—The intention of this feaſt we have already given in it's proper place, to which the reader may advert, under the title of *Drugah Poojah* N° 15. and ſhall now proceed to the explanation of the chief perſonages in the plate.

The center and principal figure is DRUGAH or Virtue; ſhe is repreſented, with ten arms, deſcending on a dragon—myſtically ſhewing the *power* and irreſiſtable force of *virtue*, when exerted with vigor.—She is crowned, one of her hands is armed with a ſpear, and ſhe is environed with a ſnake—with another hand ſhe binds *Moiſaſoor* (or Evil) with a *ſnake*, and kills him by thruſting her ſpear through his *heart*, thereby implying that Virtue's ſafeſt and ſureſt guard againſt vice or *evil* is *wiſdom*, of which the *ſnake*, as before obſerved, is the ſymbol.—The battles * ſaid to have been fought between *Endeer* †, and *Moiſaſoor* ‡, in which the latter generally proved victorious, with-

* Vide *Drugah Poojah*, fifteenth.
† *Good.* ‡ *Evil.*

out

out the aſſiſtance of *Drugah Bowannee*, or *perſevering virtue*, implies that *moral evil* can only be ſucceſsfully combated *therewith*. --The ravages, murders, and confuſion, which are ſaid to be the conſequences in the world of the flight of *Endeer* and victory of *Moiſaſoor* *, emblematically ſignify the fatal and natural effects of vice or evil triumphant, which muſt neceſſarily be attended with deſtructive ſcenes of violence.—Hence, *Moiſaſoor* is fabled to have transformed himſelf, after his victory, into a *mad buffola*, the ſymbol of ungovernable rage, whoſe head is ſeen in the annexed plate lying at the feet of *Drugah*.—Although *Moiſaſoor* in the plate appears to be ſlain by *Drugah*, yet this act is only a prophetic repreſentation of the death and deſtruction he will in the end ſuffer by her hand, when *Endeer* ſhall be reſtored, and *Good* be predominant in the world again, and triumph over *Moiſaſoor* or Evil.—*Endeer* being appointed by God univerſal Rajah of the world, myſtically points out his benevolent intentions, that it ſhould be governed by goodneſs and piety, and the allegory is as obvious, where *Moiſaſoor* is ſaid *illy to brook the appointment* †.

On the right of *Drugah* are repreſented the figures of *Sieb*, her huſband, and of

* Vide *Drugah Poojah*. † Vide *Drugah Poojah*.

Lukee,

Lukee, the goddefs of grain.—*Sieb* is fitting on a *white bull*, the fymbol of purity and dominion; he is environed with a fnake, holding in one hand a *Dumboor* †, and in the other a *Singee* ‡, mufical inftruments in ufe at all the *Gentoo* feftivals; allegorically pointing out that wifdom is the moft effectual *averter* of *evil*, and that mirth, joy and gladnefs, are the natural effects of it's being averted from us.

The goddefs *Lukee* is reprefented ftanding in an eafy attitude; fhe is crowned with ears of grain, and is encircled by a plant bearing fruit, which paffes through both her hands, the root of which is under her feet; fhe (as all the fuperiour *Gentoo* divinities are) is environed by a fnake.——The meaning conveyed by this figure is fo obvious it needs no explanation.

Underneath the figure of *Sieb* is reprefented the divinity named GHUNNIS §.—He has no peculiar day of worfhip inftituted in honour of him, for this manifeft reafon, becaufe all the addreffes, offerings and worfhip, which are made to the fupreme, and fuperior beings, are preferred through his mediation, and promoted by a prior offering

† A *fmall drum*. ‡ A *mufical horn*.
§ *Purity*, or *fincerity of heart*.

and

and worſhip paid to him; ſo that he may be properly ſtiled the *God of offerings.*—He is fabled to be the firſt born of *Moiſoor* (or *Sieb*) and *Drugah*; all worſhip and offerings being made through him, myſtically ſignifies that *purity* and *ſincerity of heart* muſt be the ſource from whence the Deity is invoked.—He is repreſented with four arms, ſitting on an altar, environed with a ſnake, and with the head of a *white elephant*, the ſymbols of *purity*, *riches* and *dominion* or *ſtrength*, which, the *Gentoos* ſay, includes every bleſſing, and cannot be juſtly and properly acquired but by pure and ſincere acts of devotion to God, and good works to man and his fellow creatures.—His four arms are only repreſentative of the power, force and efficacy of ſincerity in worſhip and prayer.

On the left of *Drugah* is repreſented the figure of *Surſuttee*, the *Gentoo* Goddeſs of arts, letters and eloquence, ſo fully deſcribed under the feaſt called *Seeree Punchumee* (twenty-fourth.) In the plate, ſhe appears environed with a ſnake, ſtanding in a careleſs, diſengaged poſture, holding in her hands a reed, of which the writing pens are uſually made.

On the left of *Surſuttee* is repreſented the idol of RHAAM, the protector of *empires*,

pires, *ſtates*, and property, already explained*.—In the plate, he is figured crowned, encircled with a ſnake, and riding upon a monkey; in his left hand he holds a bow, and is repreſented in the attitude of having juſt diſcharged an arrow from it. To underſtand this repreſentation, a ſhort hiſtorical recital becomes neceſſary.—*Rhaaboon* †, the ſubverter of empires, ſtates and *property*, is ever contraſted with *Rhaam* in the courſe of the *Aughtorrah Bhade Shaſtah*—This prime agent of *Moiſaſoor* is fabled to have run away with SITHEE ‡, the wife of *Rhaam*; and for the recovery of her, that book exhibits a long detail of furious battles fought between *Rhaam* and *Rhaaboon* with various ſucceſs; myſtically painting the contentions that ever have ſubſiſted in the world touching *empires* and *property*, in general. Under theſe the ancient hiſtory of *Indoſtan* and it's Rajahs is obſcurely couched.—In one of the moſt bloody of theſe battles, *Rhaam* being ſore preſſed, was obliged to call in as an auxiliary, *Hoonmhon* Prince of the *monkeys*, by whoſe aſſiſtance he routed *Rhaaboon* and recovered his wife—*Sithee*; implying only, that *lawleſs force*, muſt be ſometimes

* Vide explanation of the *Tirtah Jogue*, or ſecond age, chap. 4.

† *Lawleſs violence.* ‡ Literally, *property*.

combated

combated with craft, policy, and ſtratagem, of which the *monkey* throughout *Indoſtan* is the known emblem.—The laſt mentioned battle is repreſented in the plate number 5. where *Rhaam* appears engaged with *Rhaaboon*, and the attitude of *Rhaam* (in the plate of the *Drugah)* as having diſcharged the fatal arrows from the back of the monkey, alludes to *that* battle: in the plate No. 5. *Rhaam* is ſupported by his brother *Lukkon*, or *fortitude*, each encircled with ſnakes; and *Rhaaboon* (as he generally is) is repreſented with ten arms, and as many heads of monſters, which intimate the *force* of lawleſs tyranny and power.—Although the emblematic ſenſe of the *monkey* is ſo obvious, yet the crafty *Bramins* have eſtabliſhed a belief that *Rhaam* transformed himſelf into, and is always preſent under *that form*; the people ſwallowed the deluſion in a literal ſenſe, and it is upon this principle, that numerous colleges of *Bramins* are ſupported by the people for the maintainance of thoſe animals, near the groves where they uſually reſort; one of them is at *Amboah* in the neighbourhood of *Culna*, on the *Ganges*.—In the time of the *Rhaam Jattra* the *Bramins* exhibit a kind of theatrical maſque, wherein the many flights, and eſcapes of *Sithee*, and the various ſtratagems of *Rhaaboon* to retain her, and of

Rhaam to recover her, with the final battle, which gave him the repoffeffion of her, are all thrown into action, and the dialogue taken from the *Aughtorrah Bhade Shaftah.* We have been frequently prefent at this theatrical exhibition, and received much pleafure and amufement; one circumftance at the conclufion is worth mentioning—when *Rhaam* had recovered his wife *Sithee*, he refufes to cohabit with her, until fhe has given fome fignal proof, that fhe had fuffered no contamination, or violation, during her abode with *Rhaaboon*; on which (by an ingenious piece of machinery) fhe paffes thro' a fire, comes out unhurt, and then *Rhaam* with raptures, receives her to his arms.

Below the idol of *Rhaam* on the plate of the *Drugah*, is that of *Kartik*; for the explanation of this faft, fee number twenty-four.—He is reprefented, armed at all points for war, and riding on a *peacock*, the *Gentoo* fymbol of *pride* and *oftentation*, intimating that thofe qualities and vices of the mind muft be fubdued, as being previoufly neceffary to the approach and admiffion into their *Pagodas*; he is armed as a guardian, capable of defending from violation the divinity within; wherever there is a congregation of idols, in a *Tagoor Bharree* *, his idol is placed

* Literally *a houfe for divinities.*

at the door.—A *Gentoo* had within our memory an only ſon dangerouſly ill of a fever; he paid ſolemn worſhip, vows and offerings, for his recovery, not only to the *goddeſs of fevers*, but to all the other Gods, and Goddeſſes beſides—His ſon died—the father, frantic with grief and deſpair, ſallied out before day, broke open a *Tagoor Bharree* in a buzaar ſouth of the town of *Calcutta*, where *Kartîk* being off his guard and mingled with the other divinities—he cut all their heads off; his intention was to have proceeded round the town (as he confeſſed on examination) and to have decollated every God in all the *Tagoor* bharries of the place; but the ſecond he came to, *Kartîk* was upon his guard at the door, and preſenting his dart at him, brought him to his ſenſes, and providentially ſaved the reſt of his brother divinities.

Below the figures of *Lukee* and *Surſuttee*, ſtand the repreſentation of two divine nymphs, *Nundee* joy, and *Bringee* ſports; they are both encircled by *ſnakes*, implying, that joy and ſports at all their feſtivals, ſhould be circumſcribed by prudence and *wiſdom*.

On the right between *Sieb* and *Ghunnis*, is repreſented a boat, in which *Nundee* and *Bringee* are carrying *Drugah* to her huſ-

 band

band *Sieb*, after ſhe had been caſt into the *Ganges*; and in the copartment oppoſite between the figures of *Rhaam* and *Kartîk*, are repreſented two nymphs in a kind of threatening poſture, adviſing him to take better care of *his wife* another time, and keep her at home.

In the centre of the arch is repreſented *Surſuttee* and four female attendants, one preſenting to her the palmira leaf, the original paper, another a piece of wax, the third an ink ſtand, the fourth a pen, the uſe of which are all interdicted on her feſtival, and made an offering to her.——The two end copartments *Kallee* and *Drugah*, each engaged with two giants tyrants of the earth.—The other diviſion of the arch, allude to different paſſages of the *Aughtorrah Bhade*, which have eſcaped our memory.

End of the Explanation of plate N° 2.

As we reſerve the eighth chapter or general head, namely, "the diſſertation on the metempſychoſis," for a third and *laſt part* of this work, there remains nothing more to cloſe this chapter, but to add a ſhort recital of the genealogy of the *Gentoo* divinities, on which ſubject, as our materials are few, we ſhall not, we fear, afford any great ſatisfaction to the curious, as we are confined to the

the progeny of *Birmah* and *Birmanee* only. The fabulous legend of the *Aughtorrah Bhade* ſays,

That God created *three* females, or aſſociates, for the *three* primary created Beings. To *Birmah* he gave *Birmaanee*, to *Biſtnoo Lukee*, and to *Sieb Bowannee Drugah*.

That to *Birmah* and *Birmangee* were born two ſons, the eldeſt named *Kuſſiebmunnoo*, the youngeſt *Dookee Rajah*; the eldeſt was governed by a pious and laudable ſpirit, the youngeſt by a vicious and turbulent one.

Dookee Rajah had a daughter (but how he came by her the legend ſayeth not) named *Dithee*, whom he married to his brother *Kuſſiebmunnoo*, and ſhe brought him a ſon, whom he called ENDEER; he and his deſcendants, after the example of their father *Kuſſiebmunnoo*, were truly virtuous, and obſervant of the laws of God, communicated to them by *Birmah* and *Birmaanee*.

Dookee Rajah had a ſecond daughter, whom he called *Odithee*, who was alſo married to *Kuſſiebmunnoo*, and ſhe likewiſe brought him a ſon, who was named MOISASOOR; he and his deſcendants, after the example of their grandfather *Dookee Rajah*, ſlighting

ſlighting the precepts of *Birmah* and *Birmaanee*, became abandoned to every vice, and contemners of the laws of God.

All the benefit that accrues from the foregoing ſhort recital of the progeny of *Birmah* and *Birmaanee*, is, that thus we find in *Endeer*, and *Moiſaſoor*, the roots from whence the doctrine of two contending principles in nature, *Good* and *Evil*, ſprung; that this was the ground-work of all the doctrines of the *Bramins*, after they had loſt ſight of the ſimple and ſublime theology of the *Chartah Bhade* of *Bramah*, is beyond all controverſy; as the whole tendency of the two *later Bhades*, exemplify the natural hiſtory of thoſe two contending principles in the *human mind*, and the concomitant effects, they will have on *it*, and on the government of the *world*, as they alternately happen to preſide.—Hence the unceaſing ſtruggles and conflicts for ſuperiority between *Endeer* and *Moiſaſoor* and their adherents, which ſay the *Bramins* ſubſiſt to this day; ſo well founded, was the conjecture of the learned and ingenious Mr. *Bayle*, touching the great antiquity of the origin of the *Manechean* doctrine—nor is it at all improbable, that arch heretic *Manes* might have received ſome notions of this doctrine from the tenets of the *Bramins*, which he perverted

verted to the worſt and moſt dangerous purpoſes and opinions:—on the contrary the ſimplicity, with which the doctrine is profeſſed by the *Gentoos*, has in it's ſelf (but *otherwiſe* in it's conſequences) no ſuch manifeſt tendency; although by their adherence to it, they ſeem utterly to forget the conſideration of their original exiſtence and delinquency, and the merciful cauſe of their eſtabliſhment, in the eight *Boboons* of puniſhment and probation, as well as the laws and injunctions of their prophet *Bramah*, who obviouſly reſts the reſtoration and ſalvation of the offending *Debtah*, upon *two* ſimple and plain conditions, *a ſincere penitent impreſſion of their original delinquency*; *and an atonement by good works, according to the powers of exertion, which God annexed to their animal forms.*—But it is not at all to be wondered at, that they ſhould thus loſe ſight of their *original ſin* and defection, as well as the means laid down for their ſalvation; when the very ſpirit of the faſts and feſtivals, and whole conduct of the drama of the *Chatah*, and *Aughtorrah Bhades*, are relative only to the *averting* the evils of their preſent exiſtence, without the ſmalleſt retroſpect to their firſt tranſgreſſion, or the means of atoning for it.—This is the ſituation of the bulk of the people of *Indoſtan*, as well as of the modern *Bramins*; amongſt the latter,

if

if we except one in a thoufand, we give them over meafure; the confequences from thefe premifes are obvious—the *Gentoos* in *general*, are as degenerate, crafty, fuperftitious, litigious and wicked a people, as any race of beings in the known world, if not eminently more fo, efpecially the common run of the *Bramins*; and we can truly aver, that during almoft five years, that we prefided in the judicial cutcherry court of *Calcutta*, never any murder, or other atrocious crime, came before us, but it was proved in the end, a *Bramin* was at the bottom of it: but then, the *remnant* of *Bramins* (whom we have before excepted) who feclude themfelves from the communications of the bufy world, in a philofophic, and religious retirement, and ftrictly purfue the tenets and true fpirit of the *Chartah Bhade of Bramah*, we may with equal truth and juftice pronounce, *are the pureft models of genuine piety that now exift, or can be found on the face of the earth.*——And now, my friends, and moft refpectable readers, we will, with your permiffion, adopt one cuftom of the *Gentoos*, and make an offering, for fome time at leaft, of our pen, ink, and paper, to the goddefs SURSUTTEE.

The End of the Second Part.

Beenham Houfe, Berks,
the 1ft of Aug. 1766.

INTERESTING

HISTORICAL EVENTS,

Relative to the

PROVINCES OF BENGAL,

AND THE

EMPIRE OF INDOSTAN.

WITH

A Seaſonable HINT and PERSUASIVE

To the Honorable

The COURT of DIRECTORS of the EAST INDIA COMPANY.

AS ALSO

The MYTHOLOGY and COSMOGONY, FASTS and FESTIVALS of the GENTOOS, Followers of the SHASTAH.

AND

A DISSERTATION on the METEMPSYCHOSIS, commonly, though erroneouſly, called the PYTHAGOREAN Doctrine.

By J. Z. HOLWELL, Eſq;

PART III.

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MDCCLXXI.

TO THE MOST NOBLE

THE DUKE OF NORTHUMBERLAND,

NOT MORE CONSPICUOUS

FROM

THE SPLENDOR OF HIS TITLES,

THAN

DISTINGUISHED BY THE LUSTRE OF HIS MERITS,

BELOVED FOR HIS AMIABLE QUALITIES,

REVERED FOR HIS PUBLIC AND PRIVATE VIRTUES,

THE LOVER OF ARTS, THE FRIEND OF LEARNING,

THE PATRON OF SCIENCE,

THIS ESSAY

(INTENDED TO RESCUE FROM ERROR AND

OBLIVION THE ANCIENT RELIGION OF INDOSTAN)

IS DEDICATED,

BY (A LOVER OF TRUTH, AND AN ADMIRER OF

HIS GRACE's EXALTED CHARACTER)

J. Z. HOLWELL.

CHAP. VIII.

A Differtation on the Metempfychofis of the Bramins, *or Tranfmigrations of the fallen Angelic Spirits; with a Defence of the original Scriptures of* Bramah, *and an occafional comparifon between them and the Chriftian Doctrines.*

INTRODUCTION.

PART I.

WE have hitherto floated upon the materials which the wreck of *Calcutta* in the year 1765 afforded us, and now for the firft time, launch out into the ocean of hypothefis and fpeculation upon our own bottom. Difficult and hazardous as our courfe is, we will hope our voyage may not be unprofperous. We invoke no aid to lead us on our way, but that POWER ALONE, which can ALONE ENLIGHTEN; that POWER! which in every age (but more particularly in fome) has gracioufly been

pleaſed to convey a divine revelation to the HEART OF MAN.

2. Various ſoils and climates, as they influence the conſtitutions, ſo they do in part the diſpoſitions of mankind; and this it is, that may have made it neceſſary to diſpenſe different modes of revealing the WILL OF GOD to the different parts of this (and poſſibly every other) habitable globe; and as the minds of ſocieties, and even nations, are ſubject, with all things elſe, to revolution and change; it may alſo have been neceſſary to vary the mode of revelation *to the ſame people*, at different periods of time, as the immoral ſtate, or imperfections of mankind may have indicated. The hiſtory of the world is pregnant with many inſtances in ſupport of theſe probable concluſions, beſides that of the double revelation to the Hebrews, the Moſaic, and the Chriſtian: the minds of men are impreſſed by, and open to conviction, and the acceptance of TRUTH, under one peculiar form, which they will reject under another: How deeply then ought we to adore and reverence that ſupreme Being, who thus condeſcends to model his commands, and inſpire his choſen writers, in conformity to the weakneſs, and failings of his creatures?

3. It

3. It is an allowed truth, that there never was yet any ſyſtem of theology broached to mankind, whoſe firſt profeſſors and propagators did not announce *its deſcent from* God; and God forbid, we ſhould doubt of, or impeach the divine origin, of any of them; for ſuch eulogium they poſſibly all merited in their primitive purity, could they be traced up to that ſtate, notwithſtanding many learned pens have labored to prove, that ſuch a claim was generally a political impoſition only; a ſuggeſtion that we think has not much contributed to the advancement of either the piety, or morals of mankind, and therefore better had it been ſuppreſſed, and kept from their knowledge, as we hope to make appear preſently. ——Various as we may obſerve the religious ſyſtems ſcattered throughout the world, and ſingular as our following opinion, and our reaſoning thereon may appear to be; we ſhall not heſitate to lay it down as a principle, That—howſoever mankind, either of *Europe*, *Aſia*, *Africa* or *America*, may differ in the exterior modes of worſhip paid to the Deity, according to their various genius; yet, that there are ſome *fundamental points* of every ſyſtem, wherein *all agree* and profeſs unanimous faith; as may be gathered, either from their *expreſs doctrines*, or evidently implied, from their

 modes,

modes, or ceremonials of worſhip, howſoever differing in manner and form, from each other.

4. The *fundamental points* of religion above alluded to, we chuſe to diſtinguiſh by the title of PRIMITIVE TRUTHS, truths! which forceably ſtruck, and impreſſed the human heart at the period of man's creation, and although from an original unhappy taint, he in ſucceeding times, ſtrangely deviated from them, yet he never has, nor ever will be able, wholly to obliterate and efface them, however he may ſometimes for a greater, or leſſer ſpace, utterly loſe ſight of them.——We will enumerate the principal of theſe *primitive truths* —— 1*ſt*, The being of a GOD, eternal, creator, and conſervator of all things, animate and inanimate;——2*dly*, The exiſtence of three prime created celeſtial beings, either confounded with the Deity, or excluſive of, and ſubordinate to him;——3*dly*, The creation of angelic beings;——4*thly*, A defection, or rebellion of a portion of thoſe beings;——5*thly*, Their expulſion from the heavenly regions;——6*thly*, The immortality of the human ſoul;——7*thly*, A future ſtate of rewards and puniſhments of the human ſoul;——8*thly*, That man is here in a ſtate of puniſhment and probation, for a tranſ-

a tranſgreſſion committed in a prior ſtate of exiſtence againſt his Creator;——*9thly*, That there exiſts a Being, who inſtigated the revolt of the angelic ſpirits, and ſtill continues the enemy and deceiver of mankind;——*10thly*, The neceſſity of a mediator, or mediators, between GOD and man, over and above repentance and good works, for the expiation of ſin, and obtaining a reſtoration to a ſtate, from which he now ſtands expelled;——*11thly*, That there is an intermediate ſtate of puniſhment and purification between death and the perfect reſtoration of the human ſoul;——*12thly*, The exiſtence of *a golden age*;——*13thly*, That there exiſted a period when mankind was ſuſtained by, and ſubſiſted only on the fruits of the earth;——and *laſtly*, The doctrine of the miniſtration of angels, in human affairs. Theſe were the *primitive truths* revealed by a gracious GOD to man, in the early days of his creation, at a time when it may be reaſonably preſumed he retained a lively ſenſe of his ſoul's former tranſgreſſion; as well as of the grace then offered to him. That theſe are the only *primitive truths* neceſſary to man's ſalvation, and reſtoration, appears from hence, that they have, from the earlieſt records of time to this day, remained more or leſs *the ſtock* upon which the blindneſs, or wickedneſs

 of

of man has engrafted very extravagant, unprofitable, as well as unintelligible doctrines, to delude their fellow-creatures, and ſeduce them from a ſtrict adherence to, and reliance on, thoſe *primitive truths only*.

5. This being the caſe, how much is it to be lamented, that our learned divines, ſome of whom are the greateſt ornaments of our church and profeſſion, have not taken the advantage of the concurring teſtimony of all mankind, touching theſe *fundamental principles*, to enforce their relative duties, in their preaching and writings? in place of which, moved by a vain oſtentation, and ſhew of deep learning, the rubbiſh of antiquity is raked up, and ſifted, to prove that nations, and individuals amongſt the ancients, and ſome of the wiſeſt and beſt of mankind, were infidels with reſpect to any ſincere faith in religion at all; and that the fable of religion was invented by lawgivers, purely to keep the populace in awe: and we are told by theſe profound reſearchers, that the great *Socrates* was the only one amongſt the ancient philoſophers, who believed what he taught, *the unity of the Godhead*, *the immortality of the ſoul, and a future ſtate of rewards and puniſhments:*——a ſtrange mode this, of enlightening modern times! to record and circulate

circulate ſuch ſentiments in the mother tongue of a Chriſtian people, although on ſuppoſition only, that ſuch principles ever exiſted in any country or age whatſoever.

6. We are aware that the motives and plea urged in defence of the publication of the infidel opinions of the ancient philoſophers are, the reputation of modern atheiſts, deiſts, and free-thinkers: vain pretence, and no leſs vain the attempt, where the ſlighteſt review of the bent and genius *of man* would have convinced them, that when once a writer, can ſo far get the better of ſhame and decorum, as to dare publiſh opinions, not only contrary to, but ſubverſive of all religious faith, that man is incorrigible, and beyond the reach of conviction. To reaſon with writers of that ſtamp, carries as much propriety with it, as if our divines would go and diſplay their oratory upon the miſerable inhabitants of Bedlam; and their endeavors would be as ſalutary. The ſame may be ſaid of fanatics in every religion; as the one believes nothing at all, theſe believe too much, and both have always thrived, and acquired ſtrength from diſputation and perſecution.

7. Religious controverſy never yet did, nor ever will do good to the cauſe of true

 religion,

religion, for this plain and cogent reaſon; conviction on either ſide cannot follow, becauſe the nature of the ſubject matter in diſpute cannot, like a propoſition in *Euclid*, admit of demonſtration;——beſides another miſchievous conſequence reſults from the canvaſſing and laying open the opinions of the ancient philoſophers touching ſacred matters, for it puts weapons into the hands of the modern enemies of religion, which probably they would otherwiſe never have been in poſſeſſion of; and it muſt be the height of glory to infidels and free-thinkers, to find themſelves claſſed with the *Platos*, *Plutarchs*, *Ciceros*, *&c.* of antiquity.——A ſimilar mode of reputation poſſeſſed the primitive fathers of the church, which, added to an inflamed miſtaken zeal and doctrines never dictated by their divine maſter, laid the foundation of thoſe ſchiſms, and heretical evils, which have ever ſince diſtracted and divided the Chriſtian ſtates, ſo that they may with more propriety be ſtiled *the deſtroyers*, than *the fathers* of it.

8. For how long a ſpace man after his creation retained a lively ſenſe of the ſpecial grace offered to him by his Creator, or benefited himſelf by a ſtrict adherence to, and obſervance of the divine *primitive truths*, then revealed to him, are circumſtances not determinable;

determinable; but we may with reaſon conclude, that a long ſeries of time paſſed away, before he poſſibly could, from the nature of things loſe ſight of them. All nations have by tradition a conception that there once exiſted *a golden or comparative age* of innocence; and if there ever did exiſt ſuch a period (which we think highly probable at leaſt) it ſhould appear to have been the ſpace juſt above hinted at, between man's creation, and the time when firſt he began to ſet at nought the ſaving precepts which had been graciouſly delivered to him. Although mankind differ ſo widely reſpecting the epocha of the creation of the univerſe and man, yet they are generally agreed, that they were coeval; the enlightened *Moſes* did not venture to ſay when, nor is it very material to us, ſo we believe that God made it for wiſe and neceſſary purpoſes, ſubſequently to be conſidered in a new point of view.

9. When we attentively peruſe *Moſes*'s detail of the *creation and fall of man*, we find it clogged with too many incomprehenſible difficulties to gain our belief, that that conſummate legiſlator ever intended it ſhould be underſtood in a literal ſenſe; and as a part of the law of *Moſes* was " typical to the *Jews* of the coming of

" their

" their Meſſiah, and calculated to prepare " them for it," (as has been proved by the Author of the Divine Legation) ſo we hope to prove that his detail of *the fall of man* was *typical only* of the angelic fall; to which, we doubt not, but *Moſes* believed (and had good grounds for that belief) that man had a much *nearer relation* than is commonly imagined.

10. It is pretty manifeſt, that the *golden age* of innocence and truth was not a conſequent of *Moſes's ſuppoſed creation*; for, excepting a very few individuals, mankind by his own ſhewing were far gone in wickedneſs, almoſt as ſoon as created; therefore, we muſt look higher for it, which we will do in good time, for we cannot relinquiſh the fact, that there was a period of time, in which *ſuch an age* really exiſted.

11. We find that mankind throve and grew in vice until GOD, perceiving the meaſure of their wickedneſs was full, thought it neceſſary to bring about a ſtupendous change on the face of this habitable globe, by which we are told the whole race of animated beings, ſaving a remnant of each, were deſtroyed; and of theſe, that the human ſpecies ſcarcely emerged dripping

ping from the deluge, than they were again *drowned in ſin*; and from the earlieſt accounts which can be depended upon, free from fable, we learn that the ſuppoſed moſt ancient inhabitants in the world, to wit, the *Chaldeans*, *Egyptians*, *Hebrews*, *Phœnicians*, &c. were all profoundly ſunk in rank idolatries, and every ſpecies of wickedneſs; and we find, that the ſo much boaſted and celebrated wiſdom of *Egypt*, conſiſted only in their ſuperior art and cunning in political legiſlation; whereby they were better enabled to deceive and inſlave the unhappy people, who fell under their government: thus we ſee that all the benefit we gain by our deep and learned reſearches into the antiquities of thoſe nations, is, to be aſcertained that men were as bad in the moſt early known times as they well could be; a piece of knowledge for which we need not have travelled farther than our own ſcriptures. If the *Egyptians* muſt have the honor of being the moſt wiſe of the ancients, they have undoubtedly the honor alſo of being the moſt wicked and ſuperſtitious, not excepting the ancient poſſeſſors of the land of *Canaan*. This part of their character we will not conteſt with the learned explorers of their tenets; but we think ourſelves well warranted to diſpute, both the ſuperiority of

of their wiſdom and antiquity *. Indeed the conteſt reſpecting the wiſdom of the *Egyptians*, as well as the *Perſian* Magi, and the whole tribe of the *Grecian* and *Roman* philoſophers, who copied from them (*Socrates* alone excepted) may be reduced into a very narrow compaſs; for the whole total of it, upon ſumming up the evidence produced by the advocates in its favor, amounts to FOLLY; and folly of ſo egregious a nature, that nothing leſs than the *wit of a Lucian* is equal to the expoſing it in a juſt point of ridicule.—Of what utility is that kind of wiſdom (howſoever profound) either to the poſſeſſors, or to mankind, which leads to the eſtabliſhment of laws, doctrines, and worſhip, moſt unworthy the conceptions we ought to harbor of the *Divine Nature*, and his attributes? —Such was the wiſdom of the *Egyptians*, &c. and yet theſe men acquired the venerable titles of Sages and Philoſophers, to the utter violation of the true ſpirit and meaning of the words; for every ſpecies of what is commonly called wiſdom, that does not lead us into juſt ideas of GOD, and *of ourſelves*, is folly.—It is ſaid—they were *the firſt* who cultivated the arts and ſciences: ſuppoſe it granted, were they the better men

* Vid. Introduction to Part ii. from page 23. to 29.

for

for it? It is proved they were not, but rather worſe, by thoſe very pens who labored to demonſtrate that prior claim.—— Indeed the hiſtory of mankind affords us this melancholy truth, that the moſt enlightened ages, in the kind of ſpurious and uſeleſs wiſdom we have been ſpeaking of, have been *the moſt wicked*, and we could wiſh the application did not reach the preſent age.

12. That the *Egyptians* were an ancient race we do not deny, and yet modern times have brought us to the knowledge of an empire of people, who, from the moſt probable concurring circumſtances, were a potent and numerous nation in the earlieſt known times, although from cauſes peculiar to themſelves, which we have before recited in our ſecond Part, *they were little known to the world*. Our readers will not be at a loſs to gueſs, that we here mean the people of *Indoſtan*, a people that exiſted *a ſeparate and unmixed nation*, without any intercommunity of manners or religious worſhip, from the period of the *firſt migrations* of the inhabitants of the earth;—— (a period, which is hid, as well from our knowledge, as our conceptions) and ſo continue to this day, notwithſtanding they groan under *Mahomedan* tyranny: a ſtrong preſumption,

preſumption, almoſt amounting to proof, of this people being, *as a nation*, more ancient than any other.—Such *a ſeparation* was the great aim of the inſpired Legiſlator of the *Hebrews*, although he was never able to accompliſh it: he was able to ſeparate their bodies, but their ſouls ſtill languiſhed for the *fleſh-pots* of *Egypt*, and their infamous idolatries, until captivity had ſoftened their hearts, and made them look (when it was too late) towards their ONE GOD, and King. —The difference between the caſes of the *Gentoos* and the *Hebrews* was, that whereas the former for a deviation from their *primitive truths* were enſlaved at home, and the latter were driven for deviating from the law into captivity in a foreign land; as a greater puniſhment (we may rationally ſuppoſe) for the greater crime. For,

13. Although the *Gentoos* had offended by raiſing an idolatrous ſuperſtructure upon the *primitive truths* of *Bramah*, (which they had held ſacred and inviolate for the ſpace of a thouſand years, as elſewhere ſhewn) yet, his fundamentals, *viz.* the unity of the Godhead, the Metempſychoſis, and its concomitant eſſential doctrines, the angelic origin, and immortality of the human ſoul, and its preſent and future ſtate of rewards and puniſhments, *&c.* ſtill kept their

6 ground;

ground; and remained, as they do to this day, the bafis of their faith and worfhip.

14. The angelic fall, and the doctrine of the Metempfychofis, the one the crime, the other the punifhment of thofe unhappy free-agents, being the *fine qua non* of the *Gentoo* fyftem, it is incumbent upon us to prove from reafon and the nature of things, that *the latter* was the original growth of *Indoftan*, and not borrowed by them from the *Egyptians*, as has been more than once infinuated by that learned cafuift and divine, the Author of the Divine Legation of *Mofes*, and inveftigator of the *Eleufinian* myfteries.—When his Lordfhip, with great ftrength of argument, labors to refute the fuppofition that the *Egyptians* borrowed any of their fuperftitions from the *Hebrews*, he urges with great propriety, " the utter " improbability of a potent, and powerful " nation, borrowing any part of their re- " ligious worfhip from a people, who was " then in a ftate of flavery to them, and " held by them in the higheft deteftation;" or words to this effect;——now, furely it is *much more improbable to conceive*, that a *potent*, and *powerful nation* (for fuch *Indoftan* was found to be at the firft known intercourfe with them) fhould borrow *a fundamental*, on which the whole fyftem of their

moft

moſt ancient worſhip hinged, from a few ſtraggling *Egyptians.*—If we grant that it is probable the reſt of the world adopted the doctrine of the Metempſychoſis from the *Egyptians*, after *they* had ſtolen it from the *Gentoo* Bramins, and impoſed it as their own, we grant a circumſtance which is not clearly proved;—but another circumſtance is pretty evident, and will be ſubſequently proved, that, at the time they ſtole this doctrine, they alſo purloined other fundamentals of the *Chartah Bhade Shaſtah*, namely, *the unity of the Godhead*, *the immortality of the ſoul, a general and particular Providence, and a future ſtate of rewards and puniſhments.*

15. As a proof of the boaſted wiſdom of of the *Egyptian* Magi, we ſhall ſee the uſe they nobly made of *the above fundamentals:* —they inſtituted *rites* to their two principal fabulous divinities *Iſis* and *Oſiris*, of which (amongſt others, truly diabolical, of their own invention) thoſe *fundamentals*, and the doctrine of the Metempſychoſis, were the chief, and *grand myſteries*; to which (as the learned inveſtigator has ſhewn) none were admitted but Kings, Princes, Lawgivers, and Heroes, and that admiſſion not granted, but under the moſt ſolemn oaths and ties of ſecrecy; for "theſe were truths of too im-"portant

" nature to be entrusted with the people, " who, it was supposed, were better kept " in subjection by a belief in their titulary, " and local Deities."—Thus these detestable race of Governors kept the knowledge of the TRUE GOD from their people, as well as those other *important truths,* so necessary for their salvation, in which those Magi had been instructed by the Bramins.—But how are we moved to a mixture of laughter and compassion, when we are ultimately told, (by the same learned enquirer into ancient Theology) that not one of the *Egyptian* Magi, and all of the *Grecian* or *Roman* legislators, or philosophers (*Socrates* excepted) *really believed* in ONE GOD, or the immortality of the soul, or a future state of rewards and punishments, *although they all taught them in their mysteries:* and in support of the fact, his Lordship produces many evidences, as well as learned arguments. —We cannot quit this subject without saying, that we can by no means entertain that high opinion of the wisdom of the *Egyptians* in their legislative capacity, which his Lordship seems to do; for by their secreting the being of ONE GOD, and a future state of rewards and punishments (whether they themselves believed them or not), they assuredly quitted the fastest hold they had upon the obedience of rational minds, on whom *such principles, if firmly rooted,* must

operate more powerfully, in ſecuring ſubjection to government, than any others, which the wit or wiſdom *of man* could poſſibly deviſe. It will probably be urged againſt us, that theſe doctrines are ſeen to loſe their influence in ſtates where they are profeſſed, and form a part of their religious code.—If man is incorrigible we cannot help it; but we ſhould rather think, that in theſe caſes——*they are not firmly rooted.*

16. But ſuffer us, candid reader, to change the unpleaſing ſcene, and, in contraſt to *Egyptian* wiſdom, to turn our eyes towards the great Legiſlator, Prince, and High-prieſt of the *Gentoos*, who, in his ſcriptures, taught not only the *four great fundamentals,* of the unity of the Godhead, his providence, the immortality of the ſoul, and a future ſtate of rewards and puniſhments, but alſo every other divine and *primitive truth*, neceſſary for man's knowledge in his preſent ſtate of miſerable exiſtence; and theſe he taught (as elſewhere we had occaſion to remark), not *as myſteries* confined to a *ſelect few*, but as public religious tenets, known and received as ſuch *by all*;—and ſo forcible and efficacious was the influence of theſe doctrines upon the people, that they adhered ſtrictly to them, and kept them inviolate for the ſpace of one thouſand years

years (as before remarked), and until they were perverted by their own prieſts, and led to new modes of worſhip, before unknown to themſelves and their forefathers. In theſe innovations on their original pure ſcriptures, we will not diſpute but that the Bramins might have taken ſome hints for reducing the people under ſacerdotal dominion from the infamous political ſyſtems of their brethren the *Egyptian* Magi, who, it is more than probable, did, about this period, firſt ſtraggle into Indoſtan (i. e. at the promulgation of the *Chatah Bhade*).

17. Here we cannot help obſerving, that the learned author of the *Divine Legation* laboured unwittingly under two other miſtakes, in ſuppoſing the *Hebrews* were the only nation in the ancient world who worſhipped *one God*, and in whoſe government *religion* and the *magiſtracy* were *united*; for by theſe the *Gentoos* were eminently diſtinguiſhed in the moſt early known times: but of this his Lordſhip was ignorant, and therefore ſtands not accountable. The labored apologies his Lordſhip makes for the *imperfect miſſion* of *Moſes* may require our future notice; we ſhall only remark here, the difficulty the mind has to encounter in comprehending, how any *miſſion* dictated by *God himſelf* can poſſibly be *imperfect?*

If the miſſion of *Moſes* contained a *ſpiritual*, as well as *temporal* alluſion to the ſalvation of the *Hebrews*, and the ſpiritual ſenſe was hidden from them, it was then indeed imperfect, and the *Gentoos* ſhould ſeem to have been *the choſen people of God*, in place of the *Iſraelites*; for to them was revealed by Bramah, with God's permiſſion, not only the *real ſtate and condition of man*, but his doctrines alſo taught, the exiſtence of *One Eternal God*, and *temporal* as well as *future* rewards and puniſhments. This being the caſe, although we admit, with his Lordſhip, that "the myſtery of life, and "immortality, and a future ſtate; which "had been hid for ages, and from gene-"ration to generation; was *then* made ma-"nifeſt to the ſaints" in the goſpel-diſpenſation; yet, at the ſame time, we think we have undoubted authority for ſaying, that theſe myſteries, as before ſhewn, were taught, and univerſally profeſſed ſome thouſands of years antecedent to that period, by a diſtant, diſtinct, and numerous nation, with whom indeed his Lordſhip was not acquainted; which is to be the more lamented, becauſe, with his profound abilities, unwearied application, and conſummate learning, he would have been enabled, by a knowledge of the original tenets of *Bramah*, highly to have illuſtrated his ſubject, and his perform-

performance, we conceive, would have borne a very different aſpect. For

18. We cannot help again regretting, that ſo much learned pains has been taken to prove, that there ever exiſted any nation of people, who did not profeſs, or really believe in, a future ſtate of rewards and puniſhments. Facts of this nature, which have ſo manifeſt and dangerous a tendency to influence the minds and manners of mankind, cannot be hid from *the learned*; but they might eaſily have been obſcured to the bulk of the ſpecies, by all controverſy relative to them being confined to, and carried on in the original dead languages; whereas the contrary practice of every nation in Europe for the laſt century, by bringing theſe dangerous ſubjects home to us, as we may ſay, into our native tongues, unavoidably confounds, and raiſes doubts in the ſoul, and leads it into a train of thinking, which otherwiſe, moſt probably, would never have ſtruck the imagination.

19. Infidelity treads cloſe upon the heels of ſcepticiſm; and notwithſtanding ſo much has been ſaid to juſtify the wiſe purpoſes of Moſes, "in *ſtudiouſly rejecting* the doctrine "of a *future ſtate* in his law to the *He-* "*brews*;" yet the event ſhewed, and the

 fact

fact is confirmed by the greatest part of their history, that they remained without any check upon their hearts or conduct. In the belief of a future state they were not instructed, and *therefore*, they naturally doubted, and could not be brought to adhere for any time together in the belief of *One Eternal God*; nor could it be rationally thought they would, when the *one* so absolutely and mutually depended on *the other*. The "wise provision" (as it is stiled) made by *Moses* to supply the want of this doctrine of a future state, to wit, the menace of "God's "visiting the sins and disobedience of the "fathers upon the children, unto the third "and fourth generation," we have seen had none effect upon either; and he must be very little acquainted with the *original*, and continued depravity of the *human soul*, who thinks it can be restrained from evil by any other check than that of a confirmed belief, and expectation of *a temporal as well as a future state of rewards and punishments*, which brings the matter home to the breast of every *individual*.

20. We shall now proceed with our Dissertation on the Doctrine of the *Metempsychosis*, *as a consequent of the angelic fall*; and we hope in the course of it, to point out, and elucidate upon a rational hypo-

 thesis,

thesis, many *important truths*; and account for, and explain some appearances in this state of human and animal existence, which are, we conceive, utterly unaccountable, and inexplicable, without the assistance of *that ancient doctrine.*

A DISSERTATION, &c.

21. THE prophets, philoſophers, moraliſts, and ſages of all ages; whether, moved by the inſpiration of GOD himſelf, or by other intelligent agents; or actuated by the mere force of their own rational powers; howſoever they may have differed in other ſpeculative points, yet agree unanimouſly in this important, and intereſting one; namely, *that the human ſoul carries the ſtamp of original depravity, and is naturally prone to evil.*--Deplorable as this ſort of humanity is, it is rendered much more ſo, by that almoſt univerſal propenſity in the ſpecies, either to a total diſſipation of their time and talents; or, employing both, in *fruitleſs ſtudies*, in place of devoting all his intellectual powers, to pry into, and examine *the real ſtate of his own exiſtence*, for which he diſcovers an unaccountable averſion, and backwardneſs.

22. It has been wiſely ſaid, that the ſummit of human wiſdom is compriſed, in this ſhort adage, MAN KNOW THY SELF; but, inſtead of dedicating all his reſearches to this eſſential purſuit, *Man knows every thing but himſelf*;——he goes on, from age to age,

age, and from day to day, in cultivating the arts and ſciences, with a view only to the better accommodation and enjoyment of his preſent ſojourn. With this unhappy deluſion, and with theſe non-eſſential acquirements, he reſts perfectly eaſy, and ſatisfied; *here he pitches his tent*, as if he was never to decamp.—Man knows not who he is, what he is, how he came by his exiſtence in this world, nor for what real purpoſes he was brought originally into it; nor does he ſeem much to concern himſelf about it, ſo long as he paſſes ſmoothly, and ſupinely, through it.

23. The doubts and difficulties which man encounters, and labors under, in forming any preciſe judgment reſpecting *the nature and obligations of his preſent exiſtence*, we conceive to have always been the great *impeding cauſes*, that have ever with-held him from deep reflection, and a proper retroſpect into himſelf; could therefore, *that nature*, and theſe *obligations*, be clearly aſcertained to him, the relative duties of his deſtination would be alſo clear and poſitive; and mankind would no longer inſeparably attach themſelves to the tranſient conſiderations, and enjoyments of this life only.

24. How

24. How far the doctrines of the Metempſychoſis tend, upon a cool and unprejudiced hearing, to clear up the doubts and difficulties above alluded to, is the important ſubject of our enquiry. In this diſquiſition we ſhall not heſitate to aſſert, that the doctrine is far from being new in this our hemiſphere; it was profeſſed by our anceſtors, when the ſage druids led and governed their faith and politics, as the moſt learned records of our ancient hiſtory vouch, although it does not appear from their ſhewing, that it was taught by the ancient *Britons* (for the firſt *Britons* we know nothing of) in that ſimple purity, and extent, as it was originally by the *Bramins* of *Indoſtan.*

25. Tender conſciences have no cauſe of alarm from our reviving the conſideration of a doctrine, which in the moſt early known ages was followed by at leaſt four-fifths of the inhabitants of the earth; the more eſpecially as we hope to prove, that this doctrine is not repugnant to the doctrines of Chriſtianity.

26. Communications between the Deity and man, either perſonally, or by his angels or prophets, was, in early times, no uncommon event: theſe recorded facts we muſt

muſt believe, or reject and ſet at nought our own ſcriptures; and ſhall we ſuppoſe the children of the Eaſt to have been leſs the care of God, than the children of *Iſrael?* or that the whole of his creatures, howſoever diſperſed and ſeparated from each other, were not equally the unhappy objects of his benevolence and attention?——Such a ſuppoſition would arraign his juſtice and impartial diſpenſations to all his creatures: it is not becoming us to doubt the authority and divinity of *any original religious ſyſtem*, unleſs it *evidently* is repugnant to the idea of a juſt and omnipotent God.

27. To bring our Eſſay to method and perſpicuity, we muſt again have a ſhort retroſpect to the ſeveral eſſential concomitant parts of the doctrine of the Metempſychoſis, as promulged by *Bramah*; and we ſhall proceed to the diſcuſſion of *each*, reduced, as follows, under five general heads, *viz.*

First General Head.

The exiſtence of angelic beings.

Their rebellion, or fall.

Their

Their expulſion from the heavenly regions.

Their puniſhments.

Second General Head.

The univerſe *formed* by God, for the reſidence, ſuſtenance, and impriſonment of the apoſtate angels.

Third General Head.

Mortal organized bodies formed for their more immediate, or cloſer confinement.

Their tranſmigrations through thoſe mortal forms.

Thoſe tranſmigrations: their ſtate of purgation as well as puniſhment.

The human form their chief ſtate of trial and probation.

Fourth General Head.

Liberty given to the apoſtate angels to pervade the univerſe.

Permiſſion given to the faithful angelic beings to counteract them.

Fifth General Head.

The ſeven regions of purification, wherein the fallen angels ceaſe from their mortal tranſmigrations.

The diſſolution of the univerſe, or material worlds.

28. Before we enter upon the diſcuſſion of theſe five general heads, we beg leave to be indulged in a few preparatory reflections: *firſt*, that it is obvious, from the above particulars collectively conſidered, one general concluſion may be formed as the baſis of this ancient doctrine of the Metempſychoſis, viz. *That the ſouls, or ſpirits, of every human or other organiſed mortal body, inhabiting this globe, and all the regions of the material univerſe, are preciſely the remainder of the unpurified angels, who fell from their obedience in heaven, and that ſtill ſtand out in contempt of their Creator.*

29. Strange as *this ſyſtem* may appear in theſe our days, and howſoever ſeemingly clogged with difficulties, it is worth conſideration,

deration, how far it will elucidate, and account for, many theological myſteries, and other phenomena that are annexed to this our preſent ſtate of exiſtence; and which are, we conceive, otherwiſe unaccountable, as before hinted.——If, in the courſe of our enquiry, we advance no opinions contrary to our own *pure original ſcriptures* (to which we profeſs ourſelf, an unworthy, although zealous ſubſcriber), nor endeavour to propagate any ſyſtem, but what may co-incide with *every religious Creed*, that *has been*, or *is now* profeſſed throughout the known world, we are then void of offence, both to GOD and *man*.——Endleſs have been the diſputes about religion, whilſt we ſee the chief contention is, Who ſhall the leaſt practiſe its precepts:—therefore how laudable is the purſuit of that man, who labors to point out *one univerſal faith*, that would infallibly reconcile all jarring principles, and unite all mankind in the bands of mutual love and benevolence. We write not to this, or that ſect, or to this, or that nation, but to *mankind in general*; who ſeem not to advert to, or be in any degree acquainted, either with the real dignity of their original nature, or the relation in which they ſtand, to their GOD, to their brethren, or to the reſt of the animal creation.——" Let us read, let us " meditate, let us reaſon, let us diſpute;
" but

" but all for the ſake of TRUTH, which is
" the great property of mankind, conſti-
" tutes all our happineſs, and therefore our
" common intereſt to purſue."

FIRST GENERAL HEAD.

30. In our remarks, p. 36, of our ſecond part, we have given our conceptions of the ſublime cauſes aſſigned by *Bramah* for the creation and exiſtence of angels; nor need we dwell long on a fact, the firm belief of which has been received by all mankind, a ſingle inconſiderable ſect amongſt the *Jews* alone excepted.——There muſt undoubtedly, and conſequently have ſubſiſted, ſome *ſtriking evidence* of this great truth in the early and later times exhibited *to man*, that ſhould influence and determine him to this general belief, and the propagation of it to his poſterity; which *evidence* (for cauſes beſt known to GOD himſelf) he is now, and has been for near eighteen centuries back, deprived of.

1ſt General Head.

31. On recollection, we find we have been too haſty in our concluſion touching *this truth*;—a modern philoſopher, more remarkable and famed for genius, and the ſprightly irony of his wit, than for ſolidity of

of argument, or ſound philoſophy, and who has all his life endeavoured to laugh religion out of countenance, has been bold enough to ridicule the exiſtence of angels, as beings purely ideal, and an invention of the poets; and alleges the ſilence of *Moſes* in proof, who, he ſays, in his law to the *Jews*, nowhere mentions their exiſtence; and urges alſo his ſilence touching *their fall*, which he inſinuates is equally fabulous as their exiſtence.

32. To ſay nothing of the inconſiſtency of this merry philoſopher's drawing his negative proofs and concluſions from a book he puts no faith in, nor allows to be of any authority, we will conſider the force of his reaſoning; for ſhould we ſubſcribe to this author's aſſertion touching the ſilence of *Moſes* in the law to the *Jews*, it by no means amounts even to a negative proof of the non-exiſtence of angelic beings, nor *of their fall* being only fabulous.

33. Whatſoever may have been the opinion of *Moſes* on *thoſe ſubjects*, it would have been more extraordinary had he made mention of them, than his ſilence can poſſibly appear to be; as it is moſt evident, that theſe were matters that lay utterly out of his way, commiſſioned, as he only ſeems

to

to be, to preach the *unity of the Godhead* to the *Jews*; a people under *the ſole* protection of the Deity, their King and Governor, a ſituation wherein the introduction of angelic beings would have been impertinent, and not in point to *the law* he was dictating to them.——After all, that *Moſes* did believe the exiſtence of angels, although he makes no mention of them *in the law*, is obvious from his 24th verſe of the 3d chapter of *Geneſis*: "So he (God) drove out "the man; and he placed *cherubims* at the "eaſt end of the garden of Eden," &c. And that *Moſes* was alſo as well acquainted with the angelic fall, we doubt not our being able to prove, in a ſubſequent part of our Diſſertation, notwithſtanding the inſinuations of our modern Democritus; who, it is no wonder, ſhould diſcountenance the notion of the exiſtence of angels, when he owns that the goſpel-diſpenſation is *founded on their fall*.

34. It is not neceſſary to recite the particular concurring teſtimony of all antiquity to the ſuppoſed exiſtence of angels, when we have ſo much greater authorities to ſupport us; the Old Teſtament, throughout the whole hiſtoric parts, and the goſpel of Chriſt, afford us ſo many ſtriking inſtances of theſe beings employed occaſionally by GOD, ei-

 ther

ther as active inſtruments againſt the wickedneſs of man, or as agents, ſaviors and comforters to the juſt and good, that we may with equal propriety, when we are about it, as well deny the exiſtence of God himſelf, as of his angels.

35. A belief of miniſtring angels under *corporeal forms*, ſuffers no impeachment from their *ſpiritual nature*; for, as they are endued by an omnipotent God with all powers neceſſary for the execution of their reſpective commiſſions, it is no great marvel, if we conceive them capable of aſſuming every ſhape and form needful for thoſe ends and purpoſes for which they are delegated; and, notwithſtanding they are in their own nature and eſſence ſpiritual and immaterial, yet it is no great ſtrain of faith to conclude they can occaſionally aſſume corporeal forms, functions, and faculties, and diveſt themſelves of them again at pleaſure, as in the inſtances of thoſe that ſojourned with Abraham, and Lot; and thus Christ manifeſted himſelf after his reſurrection.——But more of this, when we come to diſcuſs this ſubject in its proper place, under our fourth general head.

36. On this fundamental doctrine of exiſtence of angels, and their rebellion, expulſion,

ſion; and puniſhment, reſts not only the Metempſychoſis, but the whole religion of the ancient, as well as modern Bramins; the text of *Bramah* ſays, that " the ETER-" NAL ONE, in the fulneſs of time, firſt " created BIRMAH, *Biſtnoo*, and *Sieb*, then " *Moiſaſoor*, and all the *Debtah-Logue*, and " divided the *Debtah* into different bands " and ranks, and placed a leader, or chief, " over each: he gave pre-eminence to BIR-" MAH, and appointed *Moiſaſoor* chief of " the firſt angelic band, &c."—Theſe original tenets and principles are confirmed by our own ſimilar Chriſtian doctrines and belief, with the difference of names only: thus the creation and exiſtence of angels ſtand manifeſted beyond controverſy, by two of the greateſt authorities of *ancient* and *modern times*.

37. Reſpecting *the fall* of theſe beings, the text of *Bramah* further ſays, " That " envy and jealouſy taking poſſeſſion of the " hearts of *Moiſaſoor*, and *Rhaboon* (the " next in dignity to him), and of other lead-" ers of the angelic bands, they ſtood, in " contempt of the commands of their " Creator, threw off their allegiance, and " drew with them into diſobedience *a large* " *portion* of their angelic brethren." The text alſo adds, " that before the expulſion

 " of

" of the rebels from the heavenly regions,
" the three prime created beings, BIRMAH,
" *Biſtnoo*, and *Sieb*, were ſent to admoniſh
" them, but that they continued in con-
" tempt."

38. As the goſpel-diſpenſation is allowed by our moſt learned divines to be *founded upon the angelic fall,* great is the degree of veneration which every *Chriſtian* owes to the *Gentoo ſcriptures*, which taught minutely circumſtances of that fall, more than three thouſand years *a priori*.——The *goſpel-diſpenſation*, being undoubtedly the moſt perfect, ſublime, yet plain ſyſtem of divinity and morals hitherto promulged to man (when diveſted of the dreams and reveries of its early and latter profeſſors), we cannot too highly prize the great rudiments it conveys to us, of the love of GOD, repentance for ſin, mutual love from man to man, and a proper faith and reverence for that *divine being*, who was delegated from the preſence of his GOD to preach theſe great primitive truths as neceſſary, not only for man's happineſs here, but hereafter.

39. Yet, divine and eſſential as theſe doctrines are, and neceſſary to our ſalvation, permit us to aſk, How can this goſpel-diſpenſation, which *ſo nearly affects man*, be
ſaid

ſaid with any propriety to be founded upon *the angelic fall?*—unleſs there is a nearer relation between man and angel, than appears to have hitherto been imagined or adverted to by the profeſſors of Chriſtianity? —if man has not this nearer relationſhip, what has he to do with *their fall?*—or how can *that fall* ſerve as a foundation for a doctrine on which his future ſalvation depends? —This (otherwiſe) incomprehenſible difficulty is ſolved only by the doctrine of the Bramins, which teaches, that the apoſtate angelic and human ſouls are one and the ſame ſpirit; nor can we, upon any other rational principle, conceive how the goſpel-diſpenſation can be founded upon the angelic fall.

40. An ingenious, ſpeculative, and learned divine of our church, publiſhed, in the year 1762, a treatiſe, entitled, " A Pre-" exiſtent Lapſe of Human Souls *, &c." This truly valuable performance relieves us from much labor in the proſecution of our work, as it confirms, *from our own ſcriptures*, many leading and eſſential points of the Metempſychoſis, as, the exiſtence of angels, their rebellion, their expulſion from

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their bleſſed abodes, the coeval creation of the angelic and human ſpirits, and the aſſociation of the latter with the former in their apoſtacy; that their ſituation on earth is a ſtate of *degradation* and *probation* for that lapſe, and that *original ſin* is not that which is erroneouſly imputed to us from *Adam*, but ſprings from a much higher ſource, *viz.* the *pre-exiſtent* lapſe of the (human) ſpirit from its primæval purity.

41. In ſupport of this hypotheſis, the Rev. Author exhibits many clear, ſtriking, and convincing texts of ſcripture, as well as the opinions of the moſt ancient and modern philoſophers and theologians. The authorities quoted by this writer, and his ſubſequent reaſoning on his ſubject are ſo full and concluſive, that nothing can be added by us to illuſtrate it. Therefore we beg leave to refer our readers to the book itſelf, (and particularly to his laſt chapter, in refutation of the ſtrongeſt objections that can be raiſed againſt his ſyſtem), which contains every proof and confirmation from our own ſcriptures which we ſtand in need of to ſupport the *Gentoo* doctrine of our firſt general head, namely, The exiſtence of angels, their fall, their expulſion, and their puniſhments.

42. In

42. In the year 1729, an Eſſay was publiſhed, dedicated to the then Lord Mayor, bearing the title of an Oration, by one Mr. J. Ilive, under four general heads, *viz.* endeavouring to prove, *1ſt*, The plurality of worlds. *2dly*, That this earth is the only hell. *3dly*, That the ſouls of men are the apoſtate angels. *4thly*, That the fire, which will puniſh thoſe who ſhall be confined to this globe at the day of judgment, will be immaterial.——We juſt mention this *extraordinary oration* here, but we ſhall ſubſequently have occaſion to notice it farther.

43. Before we take leave of this part of our ſubject, we will remind our readers of what we advanced in our 4th paragraph, where, enumerating the ſundry *primitive truths* which had forcibly been impreſſed on the mind of man, in the beginning; one of the moſt important was, the notion of *three prime created celeſtial beings, either confounded with, or excluſive of, and ſubordinate to the Deity*; thus the Bramins have their *Birmah*, *Biſtnoo*, and *Sieb*; the *Perſians* their *Oromazes*, *Mythra*, and *Mythras*; the *Egyptians* their *Oſyris*, *Iſis*, and *Orus*; the ancient *Arabs* their *Allat*, *Al. Uzza*, and *Manah*, or the *Goddeſſes*; the *Phœnicians* and *Tyrians*, their *Belus*, *Urania*, and

 Adonis;

Adonis; the *Greeks* and *Romans* their *Jupiter Olympus*, *Minerva*, and *Apollo*; the Chriſtians their *Father*, *Son*, and *Holy Ghoſt*; the *Americans* their *Otkon*, *Meſſou*, and *Atahauta*, &c. &c. And we doubt not but a ſimilar doctrine might be traced amongſt all the different nations of the earth, had we authentic records of their primitive religious inſtitutes; it was a principle adopted by all the ancient weſtern world, probably introduced by the *Phœnicians*, and confirmed to them by the *Romans*. Vide *Herodotus*, *Plutarch*, *Cicero*, on the nature of the Gods; the *Abbé Banier*'s Mythology of the Ancients; *Warburton*'s Divine Legation of *Moſes*; the Chevalier *Ramſay*'s Diſcourſe on the Theology and Mythology of the *Pagans*, &c.

44. To a notion ſo univerſal in the firſt times, we think ourſelves warranted in giving the title of a primitive truth; which muſt have had unerring fact, and a divine revelation for its ſource and foundation, as well as the other primitive truths of the rebellion, fall, and puniſhment of part of the angelic hoſt, under the inſtigation and leading of an arch apoſtate of the firſt rank; hence the *Moiſaſoor* of the Bramins; the *Arimanius* of the *Perſians*; the *Typhon* of the

the *Egyptians*, *Greeks*, &c. and the *Satan* of the Chriſtians.—And that other *great truth*, the neceſſity of a mediator, or mediators, employed either in imploring the divine mercy in behalf of the delinquent angels, or in combating or counteracting the wiles and influence of the arch apoſtate, and his prime adherents;—hence the *Birmah*, &c. of the Bramins; the *Mythras* of the *Perſians*; the *Orus* of the *Egyptians*; the *Adonis* of the *Tyrians*; the *Apollo* of the *Greeks*, &c. and the *Meſſiah* of the Chriſtians, whoſe glorious and voluntary taſk it is, to work out the reſtoration of the *golden age*, by the ſubduction of *the firſt author of evil*.

45. From hence it is manifeſt, that the notion of a golden age, ſo frequently mentioned, and minutely deſcribed by all the ancient philoſophers and poets, was purely ideal, reſpecting either any part of this material world, or any period of time ſubſequent to its creation; but obviouſly could only be alluſive to that ſtate of beatitude and harmony which reigned in the heavenly abodes until the fall of the angelic inhabitants; for, notwithſtanding the variety and confuſion of opinions touching the *origin of evil*, we may confidently ſay it never had exiſtence, until (from the gracious root of freedom) it firſt ſprang up, in the boſom of

of the firft *grand traitor.*—As the remembrance of this celeftial golden age of the firft creation of beings, muft have been ftrongly impreffed on the minds of the delinquents at their fall, it was hence by a tradition eafily conceived, handed down to later times, and loft in the ideal conceit of a golden age in this terreftrial globe.

46. We have already been accufed of partiality to the doctrines of *Bramah*, but that fhall not deter us from *afferting*, what before we only hinted at, namely, that that prophet and divine legiflator firft taught, by written precepts, the pure theology of *the unity* of the Godhead, the three prime created beings, the creation of angelic intelligents, their fall, and the reft of the *primitive truths* that were followed by all the ancient world. From this conviction it was, that in the foregoing paragraphs, where we had occafion to mention the theology of the ancients, we have given precedence to that of *the Bramins*; and that we are not fingular in our opinion, we could cite many authorities, but a few fhall fuffice: the Chevalier *Ramfay*, who has, with great ftrength of genius, and accuracy, labored to elucidate this fubject, in the 88th page of his Difcourfe on the Theology of the *Pagans*, fpeaking of the atheiftical tenets of *Anaximander*,

mander, ſays, "*Pythagoras*, *Anaxagoras*, "*Socrates*, *Plato*, *Ariſtotle*, and all the "great men of *Greece*, oppoſed the im-"pious doctrine, and endeavoured to re-"eſtabliſh the *ancient theology of the orien-*"*tals*." Page 135 of his Diſcourſe on the *Pagan* Mythology, he has this concluſion, that, "as the doctrine of the *Perſians* is "only the ſequel of the *Indian* Bramins, "we muſt conſult the one, to put the other "in a clear light." Again, p. 39, ſpeak-ing of *Pythagoras*, he ſays, "This philoſo-"pher taught nothing to the *Greeks*, but "what he learnt from *the Gymnoſophiſts*." —To theſe we will juſt add the ſentiments of the very ingenious and learned Mr. *James Howell*, in the 11th Letter of his 2d vol. where he reports, from *Diodorus Siculus*, "That the *Egyptians* had Kings 18,000 "years ſince, yet, for the matter of Philo-"ſophy and Science, he (the *Egyptian*) "had it from the *Chaldean*, and he from "the *Gymnoſophiſts* and *Brachmans of In-*"*dia*."——Which country, as it is the next neighbor to the riſing Sun, ſo the beams of Learning (and conſequently of Religion) *did firſt enlighten her*. Thus we have ſhewn, that we are not ſingular in believing that the religion of *Bramah* is the *moſt ancient*, and conſequently *moſt pure*. For

47. It

47. It has been well remarked, that the nearer we approach to the origin of nations, the more pure we ſhall find their Theology, and the reaſon of things ſpeaks the juſtneſs of the remark; becauſe *the period* when the angelic ſpirits were doomed to take upon them mortal forms, was doubtleſs the origin of all nations; and at that time, as the nature of their tranſgreſſion and the terms of their reſtoration, were freſh upon their memories, their Theology was pure, univerſal and unerring; profeſſing *one univerſal faith*, which they had as we ſay from the mouth of God himſelf.—Surely there muſt have been a time, when all nations had but *one ſyſtem of Theology*, or elſe it is impoſſible to aſſign a cauſe for the uniform concurrence of all people touching the *primitive truths*, we have ſo often had occaſion to mention; but here the cauſe is found in the rational ſuppoſition of *one faith* at the origin of all nations;—and we may without deſerving the imputation of too great preſumption boldly pronounce, that *until that is again the caſe*, there will be neither pure uninterrupted joy in heaven, *nor peace on earth*.——If the notion of a *terreſtrial golden age* has any foundation, it can be only applicable to that ſeaſon, which we rather think ought to be ſtiled, the age of repentance and ſorrow, and poſſibly is the

the only ſhort period and pure piety ſince the creation of the univerſe.

48. This leads us naturally to another remark; namely, that the farther any ſyſtem of Theology *flows from its ſource*, the more its pure pellucid ſtream is vitiated, diſturbed and rendered muddy, and unintelligible. This is verified by the eccleſiaſtic hiſtory of all nations, but none with more ſtriking evidence than in that of the *ancient Bramins*, unleſs we except *our own*. —When we compare the original, auguſt, although ſimple doctrines of the unity of the Godhead, and the three ſubordinate celeſtial perſonages, *&c.* of *Bramah*, with the later doctrines of his ſucceſſors in the prieſthood, how amazingly do we behold the ſublimity and purity of them mutilated and loſt! The Text of *Bramah* ſays, " God " is one, Creator of all that is.——The " eternal One firſt made *Birmah*, then " *Biſtnoo* and *Sieb*, then *Moiſaſoor* and the " reſt of the angelic hoſt; he made his " firſt created *Birmah*, Prince of the an- " gelic bands, and his occaſional vice- " gerent, deſtined him to acts of power, " glory, and dominion; and appointed the " two next created beings *Biſtnoo* and *Sieb* " his coadjutors:" and when in proceſs of time (by the defection and rebellion of *Moiſaſoor*)

Moisasoor) God in his mercy resolved to form the material universe, these three Divine Beings became the active representatives and executors of his three supreme attributes; his power to create, his power to preserve, and his power to change or destroy, as their names signify.

49. Here the people were presented with a doctrine plain, comprehensible, and suited to the capacity of every intelligent being, although imprisoned under a material form; the successors of *Bramah* did not indeed confound the three divine personages with the Godhead, but they at length did every thing else to cloud and obscure every other of his *primitive truths*, until they became as deeply plunged in idolatry, and in what we may call the useless parade of religion, as any people upon earth, and so continue to this day: thus the mission of *Bramah* was rendered fruitless, but the pure spring-head of his doctrines (that is, the first great primitive truths now under our consideration) were more sullied by the priests of other nations, who formed monstrous copies from the sublime original of *Bramah*.

50. The *Persian* Magi were the first who confounded the three prime created, subordinate celestial beings of the ancient *Bra-*

mins

mins with the Godhead, to hide him from the vulgar; and not ſatisfied with this, they gave the eternal One a wife in the ſecond perſon. In this domeſtic oeconomy they were followed by the *Egyptians*, *Chaldeans*, *Tyrians*, *Phœnicians*, *Greeks* and *Romans*; and as the *Egyptian* Magi exceeded the *Perſian* in rendering theſe original *primitive truths incomprehenſible*, ſo theſe were ſurpaſſed by the *Tyrians*, and they again by the *Greeks*, and the *Romans* outwent them all. Theſe inſtances afford a ſtriking proof of the remark we made above, that the farther any divine ſyſtem of Theology flows from its original ſource, the more it ſuffers and is corrupted.

51. Thus we ſee the two firſt moſt eſſential primitive truths, to wit, the unity of the Godhead, and the creation of the three ſuperior Divine Beings ſubordinate to him, as originally taught by *Bramah*, were firſt loaded with ſuperſtitious and idolatrous rites by his ſucceſſors, after it had ſubſiſted inviolate for the long ſpace of a thouſand years, and the ſublime ſpirit of it utterly evaporated and loſt in the various ſyſtems of the *Perſian* and *Egyptian* Magi and their followers, and ſunk at laſt into incomprehenſible jargon; as any one who has leiſure and curioſity may convince himſelf,

by conſulting the authors who have exhibited the religious tenets of theſe nations.

52. Would to heaven, that that confounding incomprehenſible ſpirit had ſtopped, and vaniſhed with the heathen prieſthood! and that we ourſelves had not, by dividing that ſupreme adoration, which is due alone to the ONE ETERNAL GOD, given riſe to a ſchiſm in Chriſtianity, that has ſapped the very root of its ſimple, exalted and divine doctrines, and proved the ſource of a thouſand hereſies, as well as one of the great ſtumbling blocks, to the univerſal propagation of a religion, that ſpeaks the finger of God in every ſentence, without one ſingle glance at a *Trinity in Unity, or Unity in Trinity*, an unintelligible dogma, in which the heathen leaven prevailed, and raiſed a fermentation in the church of Chriſt that probably will never ſubſide, until God himſelf is pleaſed to exert and manifeſt once more his own ſupremacy in power and vengeance, for the daily repeated blaſphemies uttered againſt his awful name; for the ſpirit of man will neither regard the words of God himſelf, nor thoſe of his Chriſt. For,

53. "God ſpake theſe words, and ſaid, "I am the Lord thy God, Thou ſhalt have "none other Gods but me," and the congregation

gregation replies, "Lord have mercy upon "us, and incline our hearts to keep this "law," although they know they ſhall egregiouſly break it more than once in the courſe of the liturgy: and God himſelf, ſpeaking of the Meſſiah, which he purpoſed ſending into the world, to promulge a new revelation of his will, ſays unto *Moſes*, "I will raiſe them up a PRO-"PHET from among their brethren, LIKE "UNTO THEE, and will put my words into his mouth; and he ſhall ſpeak unto "them all things I ſhall *command him.* "And it ſhall come to paſs, that whoſoever "will not hearken unto my words, which "he ſhall ſpeak in my name, I will require "it of him."

54. When we conſider the many and various declarations which dropped from the mouth of Chriſt, ſo ſtrongly expreſſive of his own dependent ſtate and ſubordination to the will of God, how can we account for that degree of infatuation which firſt moved the heart of man to utter and propagate the blaſphemous doctrine of his co-equality, and co-eternity with God? although the ſame extravagant rhapſody of faith, pronounces him *begotten of the Father*, and conſequently both *created* and *made*, if words have any meaning. Where religion

 is

is ſhrouded under the diſguiſe of myſteries, ſymbols, allegories, hieroglyphics, and fable; they are ſure and infallible criterions of that religion being ſpurious, and not of divine origin. Theſe, as before remarked, were the inventions of the ancient prieſthood and lawgivers, to cover, obſcure, and hide the TRUE GOD from the PEOPLE; and indeed they could not have concerted a more effectual and iniquitous ſyſtem. That religion which ſpeaks not to the level of every degree of human underſtanding, as well as to the heart, we will pronounce, *never came from God*; the reaſon is obvious, for high and low, learned and unlearned, rich and poor, are all equal objects of his care and providence, and equally intereſted in the event of ſalvation, which is the ſole aim of the Moſt High in every divine revelation of his will.

55. The religions which manifeſtly carry the divine ſtamp of God, are, firſt, that which *Bramah* was appointed to declare to the ancient *Hindoos*; ſecondly, that law which *Moſes* was deſtined to deliver to the ancient *Hebrews*; and thirdly, that which *Chriſt* was delegated to preach to the latter *Jews* and *Gentiles*, or the *Pagan* world. Theſe, and theſe only, bear the ſignature of divine origin; for the precepts they contain

tain, are plain, ſimple, and poſitive, not diſguiſed by myſteries, allegories, &c. but adapted to every capacity of underſtanding, although the laſt is ſo utterly mutilated and defaced ſince the aſcenſion, that Chriſt himſelf, when he deſcends again on earth, will diſown it, and know it not to be his; and in Chriſtian charity we wiſh he may not alſo diſown thoſe unhappy beings who have been inſtrumental, from time to time, in the adulteration of it, by introducing myſteries to be received as matter of faith neceſſary to ſalvation, which he never dictated, preached, or enjoined to his followers; as the Creed of *Athanaſius*, &c. But, for the preſent, we will drop a Creed, which we believe every pious rational Chriſtian wiſhes was ſtruck out of the Liturgy (as well as ſome other articles, which alſo have proved obſtructions to the early univerſal propagation of the goſpel), and attend to what *Chriſt* himſelf ſays to theſe ſubjects, whom we think ourſelves well warranted in believing, in preference to any equivocal expreſſions or ſentiments, or reveries of either his apoſtles or diſciples, or of thoſe who are too liberally ſtiled *the ſaints*, and *fathers of the church*, whoſe diſſentions, dreams, and doctrines, have been wreſted by *Satan* and his diſciples for a laſting foun-

dation to build their extenſive kingdom upon.

56. We are here under ſome apprehenſion, that we may be charged with ſtepping out of our way, and with ſtumbling againſt what lies not in our path. To obviate which, we ſay, that as our view is to *revive* and *re-eſtabliſh* the *primitive truths* which conſtituted the ground-work of the firſt univerſal religion, at the period of the creation of the material worlds and man, it became neceſſary to ſtrip them of all diſguiſe, myſtery, and fable: in order to that, we found ourſelves under a neceſſity, occaſionally to analize in part the three divine ſyſtems noted in our laſt paragraph, not under the guiſe in which they now appear before us, but as they really were at their firſt promulgation; for of all the theologic ſyſtems that have been broached to mankind, we think we are well ſupported in marking theſe alone as *true originals*; but our benevolent view extends ſtill farther, and we flatter ourſelves (however chimerical it may appear) mankind may be reſtored again to that *one unerring original faith*, from which, by undue influence in every age of the world, they have unhappily ſwerved: we are convinced, if they conſulted their preſent and

and future felicity, they would fly to embrace a rational hypothesis, that leads to such a blessed issue. And here we cannot help deeply regretting the want of that *stupendous gift of tongues,* that our system might thereby be conveyed to every corner of the habitable globe. Vain regret! says the sceptic. Vain as it is, it is the vanity of doing good, which is the most pardonable of all vanities. Having thus, we hope, guarded against any imputation of wantonly deviating from our subject, we will resume the track of our enquiries.

57. It is our purpose to trace our divine Mediator through every text of the four Gospels successively, wherein he expressly declares and maintains the unity and supremacy of God, and his own subordination; and that in such terms as leaves it beyond a possibility of being misunderstood. Indeed, it appears every where, that he was most anxiously solicitous that mankind should be quite clear in a doctrine so essential; and that his apostles and disciples, who were to preach and propagate his Gospel, should not be liable to error in a matter of such importance to Heaven and earth; and this wise precaution became the more necessary, as they themselves were but just emerged

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from, and ſurrounded with, infidelity and Paganiſm.

58. We will begin with St. *Matthew*, chap. xix. verſ. 17. where *Chriſt* replies to the man who aſked him the intereſting queſtion—"Good Maſter, what good thing "ſhall I do to attain eternal life?"—he ſaid unto him, "Why calleſt thou me good? "there is none good but ONE, that is "GOD." Chap. xx. verſ. 23. when the mother of *Zebedee*'s children petitioned *Chriſt* that her two ſons ſhould ſit, the one on his right hand, the other on his left, in his kingdom, he ſaid unto her, "To ſit on my "right hand, and on my left, *is not mine* "to give, but it ſhall be given to thoſe for "whom it is prepared *of my Father*." And verſe 28th of the ſame chapter, recommending humility to his diſciples, he ſaith, "Even as the Son of man came *not to be* "*miniſtered unto*, but *to miniſter*." Again, chap xxiv. verſ. 36. ſpeaking of the day of judgment, he ſays,—"But of that day and "hour knoweth no man, no not the angels "of heaven, *but the Father only*." And chap. xxvii. verſ. 46. in the extremity of his paſſion on the croſs, he cried with a loud voice, "My God! my God! why haſt "thou forſaken me?" than which, as nothing

thing could more powerfully denote the laſt influence of *his human nature*, ſo nothing could more forceably imply his abſolute and avowed dependance *on his God*.

59. We ſhall conſider next the declarations of *Chriſt*, as they ſtand recorded in his Goſpel according to St. *Mark*, chap. xii. verſ. 29. when the Scribe aſked him which was the firſt of all the commandments? *Jeſus* anſwered and ſaid, "The firſt of all the "commandments is, Hear, O *Iſrael, the* "*Lord our God is one Lord*;" and the Scribe anſwered and ſaid, verſ. 32. "Well, Ma- "ſter, thou haſt ſaid the truth, for there is "*One God*, and there is none other but "HE;" and when he ſubjoins, verſ. 33. that "the love of that *One God*, and his "neighbor, is more than all burnt-offer- "ings and ſacrifice." *Jeſus* applauds his anſwering diſcreetly, by telling him, verſ. 34. "*Thou art not far from the kingdom of* "*God*," thereby confirming him in his belief of *One God only*. Chap. xiii. verſ. 32. *Jeſus*, ſpeaking of the day of judgment, is more particular than ſtands recorded in St. *Matthew*, for here he declares, that "of "that day and hour knoweth no man, no "not the angels which are in heaven, *nei-* "*ther the Son*, but the Father." Hence it appears, by *Chriſt*'s own ſhowing, that one

moſt important ſecret *was hid from him*, therefore not omniſcient, and conſequently not God, but *a diſtinct created being*. Indeed, howſoever conſcious he appears to be of his own divine origin, yet he in no wiſe arrogates worſhip as due to himſelf, but directs it all to his God and Father.

60. The courſe of our enquiry leads us next to the Goſpel according to St. *Luke*, chap. iv. verſ. 43. where *Jeſus* being preſſed by the people not to depart from them, ſays unto them, " I muſt preach the kingdom of " God to other cities, for *therefore was I* " *ſent*." Chap. x. verſ. 16. *Jeſus* tells his apoſtles, " He that deſpiſeth you, deſpiſeth " me, and he that deſpiſeth me, deſpiſeth " *him that ſent me*." Verſ. 21. *Chriſt*, after gently rebuking the ſeventy diſciples for having expreſſed, with too much joy and exultation, their ſucceſs in caſting out devils or evil ſpirits in his name, breaks forth in the following pathetic ſtrain of ſubmiſſive devotion, the poetic and inſpired evangeliſt, opening the verſe with this ſhort exordium, " In that hour *Jeſus* rejoiced in " ſpirit, and ſaid, *I thank thee, O Father*, " *Lord of heaven and earth*, that thou haſt " hid theſe things from the wiſe and pru- " dent, and haſt revealed them to babes; " even ſo, Father, for ſo it ſeemed good " in

" in thy ſight." He then proceeds, verſ. 22. to declare to them his *delegated powers* from his God. " *All things are delivered to* " *me of my Father*; and no man knoweth " who the Son is, but the Father; and " who the Father is, but the Son, and he " to whom the Son will reveal him." Chap. xi. verſ. 2. when one of his diſciples beſought him to teach them to pray, he ſaid unto them, " When ye pray, ſay, Our Fa-" ther which art in heaven, hallowed be " thy name; thy kingdom come, thy will " be done, as in heaven, ſo on earth, &c." Here it is worthy remark, that in ſo very eſſential and intereſting a matter as a proper addreſs in prayer, *Chriſt* directs the followers of his Goſpel to point their ſupplications and praiſes *to God alone*. Chap. xviii. verſ. 19. records the ſame rebuke that we have already quoted from *St. Matthew*, with a ſmall variation of expreſſion—" Why " calleſt thou *me good?* none is good, *ſave* " *one*, that is, God." Chap. xxii. verſ. 42. when *Chriſt* had ſeparated himſelf from his diſciples on the mount of Olives, he kneeled down and prayed, " Father, if thou *be* " *willing*, remove this cup from me; ne-" vertheleſs, *not my will*, but *thine* be " done."

61. We

61. We come now to the Gofpel of our divine Mediator and Saviour, according to St. *John*, which exhibits more numerous and ftriking declarations of *Chrift*, in fupport of the unity and fupremacy of God, and his own fubordination to his will, than all the other three put together. Chap. iv. verf. 34. *Jefus*, in anfwer to his difciples, touching his eating, fays, " My meat is to " do the will of *him* that fent me, and to " finifh *his work*." Chap. v. verf. 19. *Jefus*, in anfwer to the *Jews*, who accufed him of breaking the Sabbath by healing the man at the pool of *Bethefda*, fays, " Verily, " verily, I fay unto you, the Son can do " nothing *of himfelf*, but what he feeth the " Father do; for what things foever he do- " eth, thefe things doth the Son likewife." Verf. 20. " For the Father loveth the Son, " and *fheweth him* all things that himfelf " doeth, and he will *fhew him* greater won- " ders than thofe, that ye may marvel." Verf. 22. " For the Father judgeth no man, " *but hath committed* all judgment to the " Son." Verf. 23. " That all men fhould " honor the Son, even as they honor the " Father, for he that honoreth not the " Son, honoreth not the Father which hath " *fent him*." Verf. 26. to the fame *Jews* *Jefus* faith, " For as the Father hath life in

" himfelf,

" himſelf, ſo *hath he given* to the Son to " have life in himſelf." Again, verſ. 30. " *I can of myſelf do nothing*: as I hear I " judge, and my judgment is juſt, becauſe " I ſeek not mine own will, but *the will* of " the Father, *who ſent me*." Chap. vii. verſ. 16. when *Chriſt* preached in the temple, the *Jews* marvelled, ſaying, " How " knoweth this man letters, having never " learnt?" *Jeſus* anſwered them, and ſaid, " My doctrine *is not mine*, but *his that ſent* " *me*." Chap. viii. verſ. 28. " Then ſaid " *Jeſus* unto them, When you have lift up " the Son of man, then ſhall ye know that " I am he, and that I do nothing *of myſelf*, " but as the Father has *taught me*:" and verſ. 42. *Jeſus* ſaid unto them, " If God " were your Father, ye would love me, " for *I proceeded forth*, and *came from God*; " neither came I *of myſelf*, *but he ſent me*." Chap. x. verſ. 18. *Chriſt*, ſpeaking of the ſacrifice of his life, ſays, " No man taketh " it from me, but I lay it down of myſelf. " I have power to lay it down, and I have " power to take it up again. *This com-* " *mandment I have received of my Father*." Chap. xi. verſ. 41. *Jeſus*, after the act of reſtoring *Lazarus*, addreſſes God in theſe words, " *Father, I thank thee, that thou* " *haſt heard me*." Chap. xii. verſ. 27. *Chriſt*, after having declared to his diſciples

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the hour was come in which the *Son of man* ſhould be glorified, breaks out into this doubtful interrogation with himſelf, " Now " is my ſoul troubled, and what ſhall I ſay? " Father, *ſave me* from this hour !—but for " this cauſe, came I unto this hour." *Chriſt*, after declaring to the *Jews* he came not to judge the world, but to ſave it, ſubjoins, verſ. 49. " For I have not ſpoke of myſelf, but " the Father *which ſent me, he gave me com-* " *mandment* what I ſhould ſay." Verſ. 50. " And I know that his commandment is " life everlaſting; whatſoever I ſpeak there- " fore, *even as the Father ſaid unto me*, ſo I " ſpeak." Chap. xiv. verſ. 28. *Chriſt*, ſpeaking to his diſciples, " Ye have heard " how I ſaid unto you, I go away, and " come again unto you; if you loved me, " you would rejoice, becauſe I ſaid unto " you, I go to the Father, FOR MY FA- " THER IS GREATER THAN I." Chap. xvii. verſ. 3. *Chriſt*, in the moſt ſolemn in- vocation to the Deity, ſays, " And this is " life eternal, that they may know THEE, " THE ONLY TRUE GOD, and *Jeſus Chriſt* " whom *thou haſt ſent*." He proceeds, verſ. 5. " And now, O Father, *glorify thou* " *me* with thine own ſelf, with the glory " which I had with thee, *before the world* " *was*." Chap. xx. verſ. 17. in his ſhort diſcourſe with *Mary Magdalen*, after his

 reſur-

refurrection, *Chrift* faid unto her, " Touch
" me not, for I am not yet afcended to my
" Father; but go to *my brethren*, and fay un-
" to them, I afcend to *my Father, and your*
" *Father, to my God, and your God*." The
divine fcribe clofes this chapter with thefe
words, " But thefe things were written, that
" ye might believe, that *Jefus* is the *Chrift*,
" the Son of God; and that believing ye
" might have life everlafting." And God
of his mercy and fpiritual grace forbid, that
any of us fhould believe otherwife.

62. We are not ignorant of the reveries
of St. *Paul*, nor of the few texts in the firft
chapter of St. *John*'s Gofpel, which feem
to countenance the unintelligible and *Pagan*
rhapfodies of the *Athanafian* Creed; but we
think ourfelves well juftified in deeming
them of little eftimation, when contrafted
with the numerous *ipfe dixits* of *Chrift*, re-
corded in all the four Gofpels, and more
particularly by the fame Evangelift, all of
which are exprefsly repugnant to fuch a
doctrine; and if thofe texts are to be under-
ftood in the fenfe ufually applied to them,
then this Evangelift witneffeth againft him-
felf, in the many texts quoted from him in
our laft paragraph; and he muft either ftand
felf-condemned of recording contrary doc-
trines, or we muft conclude his fenfe of

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" THE WORD" has been miſunderſtood and miſapplied; the laſt is the moſt favorable ſentence that can be paſſed upon this inſpired writer, and is worth examining below.

63. We purpoſely avoid a recital of the many philoſophical arguments, and logical diſcuſſions, that have been urged both in the early days of Chriſtianity, and more modern times, by a multitude of learned pens, in refutation of the doctrine of a *Trinity in Unity*, and *Unity in Trinity*, as being not ſuited to every common underſtanding; and therefore have ſtrictly confined ourſelves to the lights that every one may receive from the plain dictates of *Chriſt*, who powerfully and expreſsly enforces to his followers *the belief* of ONE GOD, *the belief* of his own miſſion, and divine, although inferior, origin, as proceeding from God; and *the belief* of the Holy Ghoſt, as the divine attribute, Spirit, or Eſſence of God, operating upon all things, and on *all beings*, in the proportion he is pleaſed to infuſe or ſhed upon them, and *by which Chriſt* himſelf, in proof of his divine miſſion, wrought his ſtupendous miracles, always directing the objects of them, " to give the glory *to God* " *alone*" by the puiſſance of whoſe Holy Spirit he was enabled to accompliſh them. Theſe doctrines are ſublime, yet plain, ſimple,

ple, and intelligible; they bear not the ſem-blance of myſtery, but are open to a ready faith: *Chriſt* neither deifies himſelf, nor the Holy Ghoſt; the making an *attribute* of the Deity a God, bears a glaring ſtamp of Hea-theniſm: no rational being would ſay, in an abſolute and literal ſenſe, that the *forti-tude*, or *chaſtity*, or any other virtue of a King, was the King himſelf, although it is, in a relative ſenſe, a part or quality of him; nor would any man in his ſenſes aver, that the ſon is the father, and the father the ſon, as one individual, when he knows the ſon muſt have *proceeded* from the father, and that the father muſt have *preceded* the ſon, and that therefore they cannot be ONE; the contrary belief would be a confounding of all ideas and things, as well as cauſes and effects, and muſt neceſſarily ſhock all ra-tional faith. Therefore, when *Chriſt* ſays, "I am in the Father, and the Father in "me;—I and my Father are one," &c. he can be only underſtood in a relative ſenſe, to be conſiſtent with himſelf; for he ever appears particularly anxious in marking his character, as a diſtinct being from God, in the relation of a ſon to a father; and, at a moſt intereſting period, he declares to thoſe who were ſoon after to be intruſted with the propagation of his goſpel, "*My Father is* "*greater than I.*"

64. There-

64. Therefore, ſince God has told us, "I am the Lord thy God, thou ſhalt have "none other gods but me," and as *Chriſt* has alſo told us, there is *only one God*, and *one Son*, which is *Chriſt*, and one *Holy Ghoſt*; let us abide by, and intrench ourſelves under this ſtrong evidence, and for the ſake of God, let us, with one accord, ſtrike out, not only the *Athanaſian* Creed, but every other part of our Liturgy, which ſo palpably gives the lie both to God and *Chriſt*. We are aware we ſhall be told that we utterly miſtake the thing, for that the ſame Creed teaches, that God the Father, God the Son, and God the Holy Ghoſt, thoſe *three Gods*, and *no three Gods*, thoſe three Subſtances under one Eſſence, thoſe three Incomprehenſibles, Co-almighties, Co-equals, and Co-eternals, are but one Incomprehenſible, &c.; and to be worſhipped as ONE GOD. If, after all, this is the caſe, to what end thoſe incomprehenſible, contradictory jumble of words and ideas, that have only ſerved for ſo many centuries to confound, perplex, and puzzle, every common as well as uncommon underſtanding, and ſtagger the faith of every well-diſpoſed Chriſtian? not adverting, that *this ſenſe* of that Creed flatly contradicts the ſolemn declaration of *Chriſt*, recited at the cloſe of our laſt paragraph; for if God the Father be (as he aſ-

ſures

ſures us) greater than God the Son, then God the Son cannot be co-equal, nor have been co-eternal with him: the Holy Ghoſt may with propriety be ſaid to have been co-eternal with God, as being the eſſence of the Deity, inſeparable from him, but not co-equal, becauſe every attribute of God is ſubordinate to, and dependent on *his will.*

65. " Glory be to the Father, and to the " Son, and to the Holy Ghoſt;" to this we ſay, Amen: but let us not, like the miſguided church of *Rome, forget God*, by tranſferring that worſhip and adoration to *Chriſt*, and the choſen veſſel of his incarnation, which are only due to *him*, and to his *Holy Spirit*, his firſt and great attribute, to which *Chriſt* eminently gives pre-eminence over himſelf, Matth. xii. 31, 32. " Wherefore " I ſay unto you, all manner of ſin and " blaſphemy ſhall be forgiven unto men; " but the blaſphemy againſt the Holy Ghoſt " ſhall not be forgiven unto men. And " whoſoever ſpeaketh a word *againſt the* " *Son of man*, it ſhall be forgiven him; but " whoſoever ſpeaketh againſt *the Holy* " *Ghoſt*, it ſhall not be forgiven him, nei- " ther in this world, nor in the world to " come." And in this place we cannot do better, than to endeavor to clear the Evangeliſt St. *John* from the charge of contra-

diction, by urging, with all humble deference, the conception which leads us to imagine his term or phrase "THE WORD" has been misunderstood, and consequently misapplied; and that his record, to be consistent with itself, must allude to *the Holy Ghost*: and we submit it to the candor of every Christian, who, with unprejudiced heart and attention, peruses the first chapter of St. *John*'s Gospel, whether or not every text of that chapter, which has been usually applied to *Christ*, may not be more justly applied to signify the *Holy Ghost*. And thus the Gospel of this inspired writer will stand unimpeached, which otherwise remains a witness against itself, as shewn in our 62d paragraph.

66. The other various contradictions and evil tendency of the Creed now under consideration (first established by persecution, fire, and sword), are so obvious they call for no further comment; its origin only wants to be accounted for, which is no very difficult task. SATAN, finding his kingdom on earth must fall, and come to an end, if the pure doctrines of *the gospel* obtained universally, had no means left to guard against, and prevent a catastrophe so fatal to his power, but exerting his influence to vitiate its pure stream at the fountain head: in

in order to this he moſt effectually attached himſelf and his emiſſaries to the primimitive Chriſtian diſputants, and the reverend *ſaints* and *fathers* of the church, as they are called: theſe he well knew had not thoroughly ſhook off from their hearts the impreſſions of the *Grecian* and *Roman* mythology and *Polytheiſm*; on this knowledge he founded his hopes, and by the event ſhowed he was no bad politician, for his ſucceſs was anſwerable to the moſt ſanguine wiſhes of his bad ſoul, and he ſoon had the malicious joy of beholding *three gods* ſtart up in the Chriſtian ſyſtem, in violation of the doctrine of their divine Leader, who had ſo often preached to his followers there was but ONE. It is well known the advantages *Satan and Mahomet*, and his ſucceſſors, took of the Polytheiſm introduced into the Chriſtian faith, not only to the downfal and deſtruction of the ſeven churches of *Aſia*, and the empire of the *Romans*, but alſo to the obſtructing the univerſal progreſs of Chriſtianity; and we may, with juſt boldneſs ſay, that had it not been for *that opening* given to that enterpriſing enemy of our faith, neither *Mahommed as a prophet*, nor *the Koran* as a religion, would ever have had exiſtence, but the pure doctrines of *Chriſt* would have overſhadowed the face of the earth, and its inhabitants pro-

 bably,

bably, at this day, have been of one only *univerſal church*, unmixed with ſchiſms, ſects, or ſeparations, to the ſaving of millions of ſouls, and deluges of blood. The ground-work of *Mahommed*'s ſcriptures was the pure unity of the Godhead. (Koran, chap. iv.) " Surely God will not pardon the " giving him *an equal*; but will pardon any " other ſin, *except that*, to whom he plea- " ſeth: and whoſo giveth a *companion* unto " God, hath deviſed a great wickedneſs." Again, " Say not there are *three gods*; for- " bear *this*, it will be better for you; God " is but ONE GOD." And upon the efficacy of this divine principle we may conceive, that God permitted the ſo amazing and rapid, as well as extenſive progreſs, of *Mahommed*'s Koran.

67. Another ſtumbling-block to the univerſal propagation of *Chriſt*'s goſpel, is the ſuppoſed ſupernatural mode of his *conception* and *incarnation*; which ſuppoſition has afforded a handle to the enemies of Chriſtianity, to ſtamp it with the imputation of prieſt-craft, the fact being only recorded by two of the evangeliſts, *Mark* and *John* being entirely ſilent on the ſubject; and *Chriſt* himſelf, in all that ſtands recorded of him, gives not the ſmalleſt intimation of his miraculous or ſupernatural conception. Here-
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in our free-thinkers outdo *Mahommed*; for, in the xixth chapter of his Koran, he accedes to the fact, and condemns the *Jews* for their disbelief; but we imagine the objectors might, somehow or other, have arrived at the knowledge, that the miraculous conception of a virgin was a very ancient piece of *Pagan* priest-craft; it was first introduced by the adulterers of *Bramahs Shastah*, and afterwards adopted by the compilers of the *Viedam*, in the person of their *Vistnoo*; and from this origin might possibly descend to later times. Be this as it may, it is most certain, that the stupendous example, life, miracles, and doctrines of *Christ* stood in no need of a mystery of this nature to prop and give it weight and evidence; and therefore, by adding an incumbrance it did not want, rather weakened, than strengthened the whole fabric of Christianity. Had this mystery been a necessary article of faith to salvation, most assuredly *Christ* himself would have given some intimation of it to his followers: we do not find the mission of *Elijah* (who was invested by God with powers on earth near equal with *Christ)*, nor any other of the inspired prophets stand impeached, because his or their *conceptions* were according to the natural course of generation, then why should that of *Christ?* So that the objectors gain nothing in the contest, supposing we should

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give up the argument to them: although the conception and birth of *Chriſt* may in one indiſputable ſenſe be truly termed miraculous! when we ſee ſuch an abundant portion of the ſpiritual eſſence of God in *Chriſt*, was thereby ſubjected by his permiſſion to the fleſh, for the ſalvation of mankind; but we truſt we ſhall not offend, when we ſay, the event would not have been leſs miraculous, nor efficacious, had it happened according to the uſual courſe of nature.

68. God forbid it ſhould be thought, from the tenor of theſe our diſquiſitions, that, with *Hobbes*, *Tindal*, *Bolingbroke*, and others, our intent is to ſap the foundation, or injure the root of Chriſtianity. Candor and benevolence avert from us ſo uncharitable and ill-grounded an imputation! On the contrary, our ſole aim is *to reſtore* its purity and vigor, by having thoſe luxuriant injurious branches and ſhoots lopped off and pruned, which have ſo obviouſly obſtructed, ſtinted, and prevented its natural, univerſal growth and progreſs; and as we have aſſumed to ourſelves the title of *the reformed church*, by judiciouſly and piouſly abjuring *ſome* of the impious, idolatrous extravagancies and tenets of the church of *Rome*, let us boldly, *in the cauſe of God and his ſupremacy*, *uniformly* deſerve the character we have aſſumed.

69. From all that has hitherto been advanced (ſupported with what will occaſionally follow), three moſt important truths may be clearly gathered. Imprimis, that the FIRST and LAST revelation of God's will, that is to ſay, the *Hindoo* and the *Chriſtian* diſpenſation, are the moſt perfect that have been promulged to offending man; ſecondly, that the FIRST was to a moral certainty the original doctrines, and terms of reſtoration, delivered from God himſelf by the mouth of his firſt created BIRMAH to mankind at his firſt creation in the *form of man*; and that, after many ſucceſſive ages in ſin, and every kind of wickedneſs, GOD, in his tender mercy, reminded mankind of *their true ſtate and nature*, of their *original ſin*; and by the deſcent of BRAMAH, gave to the *Hindoos the firſt written* manifeſtation of his will, which (by the common fate of all oral traditions), had moſt probably, from various cauſes, been effaced from their minds and memories: Thirdly, that every intermediate ſyſtem of religion in the world between that of BRAMAH and CHRIST are corruptly branched from the *former*, as is to demonſtration evident, from their being founded on, and partaking of, with more or leſs purity thoſe *primitive truths*. Vide 3d and 4th paragraphs.

70. Let us next ſee how far the ſimilitude of doctrines, preached firſt by *Bramah*, and afterwards by *Chriſt*, at the diſtinct period of above three thouſand years, corroborate our concluſions; if they mutually ſupport each other, it amounts to proof of the authenticity and divine origin of both. *Bramah* preached the exiſtence of ONE ONLY, ETERNAL GOD, his firſt created angelic being, BIRMAH, *Biſtnoo*, *Sieb*, *and Moiſaſoor*; the *pure* goſpel-diſpenſation teaches ONE ONLY, ETERNAL GOD, his firſt begotten of the Father, CHRIST; the angelic beings, *Gabriel*, *Michael*, and *Satan*, all theſe correſponding under different names, minutely with each other, in their reſpective dignities, functions, and characters: *Birmah* is made prince and governor of all the angelic bands, and the occaſional vicegerent of the *Eternal One*; *Chriſt* is inveſted with *all power* by the *Father*; *Birmah* is deſtined to works of power and glory, ſo is *Chriſt*; *Biſtnoo* to acts of benevolence, ſo is *Gabriel*; *Sieb* to acts of terror and deſtruction, ſo is *Michael*; the Holy Ghoſt is expreſsly ſignified in *Brum*, the Spirit or Eſſence of GOD, abundantly diſplayed in all the operations and beheſts of the Eternal ONE. The Shaſtah of *Bramah* records the rebellion of a portion of the angelic hoſt, and their expulſion from heaven; the fact is alſo inculcated

cated by the gofpel; *Moifafoor* is reprefented as a prime angel, and the inftigator and leader of the revolt in heaven, fo is the *Satan* of the gofpel; *miniftering angels*, or the interpofition of the heavenly beings in human affairs, is a principle of *Bramah*'s Shaftah, fo it is of the gofpel-difpénfation; the neceffary duties of *repentance*, *good works*, *univerfal love, and charity*, are indifpenfably enjoined in the Shaftah, fo they are in the gofpel inftitutes; but in a more forcible, elaborate, and eminent degree, as being the laft and moft perfect miffion that God in his mercy delivered to man. The immortality of the foul, and its future ftate of rewards and punifhments, are fundamentals of the Shaftah, fo they are of the gofpel; that man is here in a *ftate* of *purgation*, *punifhment*, and *trial*, is alfo a fundamental of the Shaftah, fo it is of the gofpel, fupported by the opinions of the moft learned divines and philofóphers. That man is doomed to *this ftate*, for an unhappy LAPSE in a PRE-EXISTENT ONE, is another fundamental of the Shaftah, and is evidently implied in the gofpel. See the Rev. Mr. Berrow's Treatife on that fubject before alluded to in our 40th paragraph. The neceffity of *mediators* between God and man, and voluntary facrifices for the tranfgeffions of the latter in the perfons of *Birmah*, *Biftnoo*, and *Sieb*, and others

others of the faithful angelic hoſt, are doctrines of the Shaſtah; and are all fully comprifed in the goſpel, by the ſole voluntary ſacrifice of CHRIST, our conſtant *Mediator*. That there is an intermediate ſtate of *puniſhment* and *purification* between death and the perfect reſtoration of the human ſoul, is a poſitive tenet of the Shaſtah, and is countenanced by the goſpel, notwithſtanding the church of *Rome* makes ſo bad a uſe of the firſt, in their ſyſtem of purgatory. God's *general providence* over his whole creation, is an expreſs doctrine of the Shaſtah; and his *particular providence* over individuals is obviouſly *implied*, from its doctrine of the viſible, or inviſible miniſtration and interpoſition of the angelic beings in human affairs; theſe are alſo fundamental dogmas of the Chriſtian ſyſtem.

71. The compariſon might be extended to a much greater length, but the above, we think, will ſuffice to prove, that the *miſſion of Chriſt* is the ſtrongeſt confirmation of the authenticity and divine origin of the *Chartah Bhade Shaſtah of Bramah*; and that they *both* contain all *the great primitive truths* in their original purity that conſtituted *the firſt* and *univerſal religion*; and that the very ancient ſcriptures now under our conſideration, exhibit alſo the ſtrongeſt convic-

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tion of the truth of the celeſtial origin of *Chriſt*'s miſſion. Yet the former is the ſyſtem of divinity and ethics which the Critical Reviewers have indiſcriminately (as a ſpecimen of their candor, erudition, and penetration) ſtigmatiſed with the opprobrious epithets of "*nonſenſe*, *rhapſodies*, and *abſurdities*;" and in proof of their *profound judgment*, they unfaithfully took the liberty of re-printing our ſecond part, *without* the errata prefixed to the 1ſt page, by which deſigned omiſſion, they indeed circulate nonſenſe enough *of their own making*; but, requeſting our readers pardon for beſtowing ſo many lines upon a matter ſo little worth our notice, we will purſue our ſubject.

72. In two points of doctrine the Hindoo and the Chriſtian ſyſtem differ (but the one in mode only), 1*ſt*, The puniſhment of the damned, or thoſe ſouls that ſhall remain reprobate at the diſſolution of the univerſe, or expiration of their *term of probation*. 2*dly*, The reſurrection of the ſame body. Touching the firſt, *the Shaſtah* teaches, that thoſe reprobate ſpirits ſhall be caſt out, and languiſh *for ever in intenſe darkneſs*, in a particular region prepared for them; *the Goſpel*, that they ſhall periſh everlaſtingly in *actual fire*. Without diſcuſſing the point how, or by what mode of

action fire will operate on ſpiritual beings; we will only ſay, that poſſibly the latter ſentence may act more *in terrorem*, than in the other; not that we think there is a pin to chuſe between them, nor that the matter of difference is of much importance, whilſt they both agree in the fundamental point, that thoſe unhappy delinquents will be given over to everlaſting puniſhment.

73. Touching the ſecond, which is a matter of deeper concernment to be clear in, the Hindoo ſyſtem teaches, that the corporeal part, or priſon of the ſoul or ſpirit, being compoſed of the four elements, each again receives *its part* at the diſſolution of the body, or death; and that the ſpirit, according to its *merits* or *demerits*, is either conveyed to the firſt region of purification, or puniſhed for a ſpace, and doomed to enter and animate another corporeal form, body, or priſon, that ſhall be prepared for its reception. The Chriſtian ſyſtem, without giving us any lights touching the ſtate or exiſtence of the ſoul or ſpirit, during the long intermediate ſpace between death and the day of judgment, ſays, that at that day the graves ſhall give up their dead, and that there ſhall be a *reſurrection of the ſame body*, to which its ſoul ſhall be re-united, and both receive judgment. By both theſe ſyſtems the

the doctrines of future judgment, rewards and punishments, are clearly revealed to us, but with this difference, that the Hindoo dogma pronounces, as we may say, a *daily judgment* of the soul (for multitudes are subject to death each revolving sun), as well as a final one, and the Christian postpones it to the day of resurrection, leaving the soul during the intermediate state to exist——the Lord knows where. The resurrection of the *same body* is a doctrine obviously repugnant to the Hindoo system.

74. The resurrection of *Christ*, or the re-union of his spirit to the body on the third day, is a stupendous proof of his divine mission, for he had *before declared*, "He had power to lay down his life, and "had power to take it up again; for that "commandment (or power) he had received from the Father." But this single instance, peculiar to *Christ*, does not, we conceive, countenance the general doctrine, as stated above, which is far from being universally believed or received; many learned pens have been drawn against it, and many texts of scripture urged in opposition, besides unsurmountable arguments and difficulties that we have to encounter, which stagger the strongest faith; such as the state and existence of the soul during the space above hinted

hinted at; the consideration that matter, of which the body is composed, being in its nature passive and inactive, cannot be the object of either rewards or punishment. But the *spirit alone*, which is the active, deserving, or offending part, can be the only object of judgment; the *non-identity* of the body (if we may be allowed the expression), which continues not the *same body* one hour together, will have its full force on every rational mind, notwithstanding the specious casuistry of a *Liebnitz* and *Locke* to invalidate the objection. How far the Metempsychosis of *Bramah* will solve these problems, and how far that doctrine will be supported by the gospel-dispensation, will appear when we come closer to that main spring of all our movements.

75. From what has been advanced in our 70th, and part of our 71st paragraph, we find that Christianity is, *bona fide*, *as old as the creation*, although in a very different sense from that of the libertine freethinker, who published, some years since, a labored treatise to undermine the gospel-dispensation, under that title: yet, let us not, although it springs from a truly learned and pious zeal, pretend *to prove*, that "the want "of universality is no objection to the Chri-"stian religion," by bringing *a chain of events*,

events, taken upon truſt, from a ſpurious eaſtern ſcripture, as applicable to the conception, birth, miracles, and death of *Chriſt*, that are utterly deſtitute of true chronology to ſupport it, leſt it ſhould give a handle to freethinkers of the complection juſt mentioned to ſay, that the Chriſtian ſyſtem is only a copy of an *eaſtern fable*, as one of the Popes of the church of *Rome* is recorded to have ſaid, or ſomething like it. That the circumſtances attending the walk of *Chriſt* on earth have been tranſmitted to the Eaſt we do not diſpute, but that they could ſtand recorded in an eaſtern ſcripture, which was compiled ſome thouſands of years before *Chriſt*'s appearance in *Judea*, is not poſſible: the facts could not be before they had exiſtence. But the misfortune is, that in diſquiſitions of this nature we are generally too apt *to prove too much*, and thereby hurt the cauſe we are laboring to defend. Had the learned and revered ſupporter of Chriſtianity whom we allude to above, extended his view, and been acquainted with, the original *Chartah Bhade of Bramah*, he would have found that it is a fundamental doctrine of that ſcripture, that the angelic beings, prior to the *Kolee Joque* or age of corruption, frequently deſcended to the earth, and voluntarily ſubjected themſelves

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to undergo the eighty-eight tranſmigrations to animate the form of man, thereby to guard him from a ſecond ſeduction of *Moiſaſoor* or *Satan*; that even *Birmah*, *Biſtnoo*, and *Sieb*, did not exempt themſelves from thoſe voluntary ſacrifices.

76. This being premiſed, it is no violence to faith, if we believe that *Birmah* and *Chriſt* is one and the ſame individual cœleſtial being, the firſt begotten of the Father, who has moſt probably appeared at *different* periods of time, in *diſtant* parts of the earth, under *various* mortal forms of humanity, and denominations: thus we may very rationally conceive, that it was by the mouth of *Chriſt* (ſtiled *Birmah* by the eaſterns), that God delivered the *great primitive truths* to man at his creation, as infallible guides for his conduct and *reſtoration*: but the purity of *theſe truths* being effaced by time, and the induſtrious influence of *Satan*, aſſiſted by the natural unhappy bent of the human ſoul to evil, it became neceſſary that they ſhould be given on *record* to a nation that was moſt probably at that period much more extenſive than we can at preſent form any idea of; and it appears as near to demonſtration as a circumſtance of this nature can admit of, that it was owing to this *divine*

divine revelation delivered *to them*, that this people acquired ſo juſtly that early reputation for wiſdom and theology, which the whole learned world has aſcribed to them: but this by the bye.

77. The *ſame cauſes* ſubſiſting, the above *truths* ſoon loſt *again*, their original purity and ſimplicity, and a multitude of different *religious ſyſtems* were propagated through the world, having more or leſs (as intimated paragraph 3d) of *theſe truths* for a baſis, according to the bent and genius of men, and talents of the firſt impoſtors that broached them, excited and furthered poſſibly, alſo, by the adventitious circumſtances of air, ſoil, climate, ſituation, regimen, &c. By this deviation, wickedneſs continued to gather increaſe through every region of the earth, but ſtill the mercy and forbearance of God was not exhauſted; for in the fulneſs of time, *as his laſt grace*, he *once more* delegated his firſt begotten ſon, under the mortal form of Jesus, to *reſtore theſe truths* to their full primitive luſtre, and pitched upon *Judea* as a proper center from whence the beams of the *Sun of righteouſneſs* ſhould be ſcattered, and ſpread over the face of the whole world. How the univerſality of this intended ſtupendous bleſſing was prevented, we have already ſhewn in

part, and ſhall more fully hereafter; obſerving that the genuine ſcriptures of *Bramah* and *Chriſt* have ſhared the ſame fate, mutilated and betrayed by thoſe who were appointed the guardians and ſupporters of them. We ſhall cloſe this paragraph with a ſuggeſtion that appears to us moſt probable and rational, *viz.* that *every individual* of the angelic beings who have occaſionally viſited the earth, under the mortal form of humanity, either by ſpecial voluntary licence, or ſpecial appointment of God, for the example, defence, admonition, comfort, and correction of mankind, have *each* aſſumed different forms and names, at different ſucceeding times, in different regions; in ſuch wiſe as *Elijah* and St. *John* the Baptiſt is ſuppoſed by ſome to have been one and the ſame ſpirit, from the intimation of the prophet *Malachi*. (Vide part the ſecond, pages 71 and 72.)

78. In our laſt paragraph we promiſed to ſhew more fully how the bleſſings of the goſpel were converted into a curſe, as the prophetic ſpirit of *Chriſt* foretold it would be, from his obſervation of the general corruption and incorrigibility of the human ſoul; for otherwiſe it would not have been poſſible that his plain dictates could have been miſtaken, or perverted to any other pur-

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poſes than he benevolently deſigned them: but he had hardly left his followers to themſelves, than religious diſſentions took place, that blaſted all his hopes, and rendered his miſſion of none effect; ſo that, within the ſpace of a very few centuries, and almoſt as ſoon as they had aſſumed to themſelves the general name of Chriſtians, he ſaw, with heart-felt grief, his plain, ſimple, and divine doctrine ſplit into more jarring ſects and ſchiſms than any religious ſyſtem had ſuffered ſince the creation.

79. *Chriſt* had preached, as eſſential preliminaries to the ſalvation of his followers *in a future life*, peace, charity, and mutual love *in this*. But the differing ſects of Chriſtians thought it more available to whirl damnation at each other's head; and in place of thoſe godlike virtues, to ſubſtitute hatred, revenge, and perſecution; ſome conſtrued particular texts of ſcripture literally, others allegorically, others ſymbolically; and ſome broached, as Chriſtian doctrines, diabolical ſyſtems, which raſhly ſavored of that Paganiſm from which they had been ſo lately reclaimed and converted; and each thought themſelves warranted *by thoſe very ſcriptures of peace*, to cut the throat, for God's ſake, of every one who did not ſubſcribe to their opinions: witneſs the

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ever memorable and bloody contests between the early bishops of the church, about the establishment of the *Athanasian* Creed, and the contention for supremacy between the *Greek* and *Latin* churches, which came to a drawn battle at last; as also in later times, the unchristian and inhuman disputes between the Romanists and Protestants, each exerting their infernal spirit of persecution, as power afforded them the means; a contest in which deluges of blood have been spilt, and are spilling to this hour, insomuch that we may justly aver, lamentable as the truth is, that there exists not upon the face of the Christian world, more than ONE SECT of mankind, who preserve *any appearance* of having a true claim to the title of Christians. Here our readers cannot be at a loss to know, that we mean that respectable body of people, commonly, although ludicrously, stiled QUAKERS, a people that in their principles and practice do honour to primitive Christianity and humanity. But, to resume the thread of our subject, and analize in few words (as necessary to our main view) the causes, nature, and progress of the last-mentioned contest between Christians (nominally so) originally of the same church, although an idolatrous and superstitious one:

80. After

80. After the ſeparation of the *Greek* and *Latin* churches, the laſt ſupported her ſupremacy in the Weſt for ſome ages; at length avarice and tyrannic exactions (and partial favor ſhewn to one ſet of monks in the collection of thoſe exactions), in the Pope; ſpiritual pride, reſentment, revenge, and an affectation of ſingularity in the breaſts of *Luther* and *Calvin*; and luſt and wrath againſt the Pope in the heart of our Harry VIII. brought about *a partial Reformation of the Chriſtian church.* Thus God ſometimes works out his purpoſes *of good*, by moſt *evil* tools. This deſertion gave a "perilous gaſh to the body of the church "of *Rome*, and many a profitable limb was "lopt off," and loſt, never to be recovered. But *Luther* and *Calvin*, not according to the principles and modes of Reformation, became the leaders of two oppoſite religious Proteſtant factions, with about an equal number of proſelytes, who ſoon began to harbor as mutual and cordial a hatred, and unchriſtian-like animoſity againſt each other, as they both bore to their mother church of *Rome*: then *biſhops* and *no biſhops* proved the ſource of freſh, bloody, and cruel conteſts. Spiritual pride, joined to temporal political maxims, have kept alive an unceaſing rancour in the hearts of thoſe two Proteſtant ſects, that muſt ever keep

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them aſunder, although nothing is eaſier to be effected than a union, were it poſſible *to bring them back to Chriſtianity*, from which they have *both* ſwerved in principle and practice; whilſt *Rome* is not without her hopes from theſe diviſions, and waits a favorable conjuncture to re-unite them to the boſom of her church, either by force, or fraud, or both; an alarming event! which poſſibly may not be ſo far diſtant as ſome fondly imagine. But the feuds and differences between the *Lutherans* and *Calviniſts* hurt the cauſe of *Chriſt* ſtill more deeply; for many of each perſuaſion, obſerving the eaſy ſucceſs of thoſe leaders, and how glorious and profitable it was to become the head, the *primum mobile* of a ſect, deſerted again their colours, and ſetting up for themſelves, formed innumerable *ſubdiviſions of faith*, under various *independent denominations*; and each leader had his followers. Thus old hereſies were revived, and new ones inſtituted, and fanaticiſm of every abſurd and extravagant ſpecies had a quick and dangerous growth; each ſect audaciouſly affirming, from the ſame ſcriptures, that theirs, and theirs only, was the true orthodox faith, and the right road to ſalvation: yet, with ſuch doctrines, they brought the head of a good, moral, and pious, but

miſguided

misſguided Prince, to the block, and overturned the conſtitution of a kingdom.

81. Such is the whole preſent ſtate of *Chriſt*'s church *militant* here on this weſtern earth; and the above, added to ſome *before noted*, are the reproachful fatal cauſes that have obſtructed and utterly choked the univerſal growth and progreſs of the goſpel; and hence we are urged, by a ſpirit of true benevolence to mankind, to promulge the following reflections:

82. During our non-age, we naturally receive and adopt the notions and principles inſtilled by our parents and teachers; but when man arrives at maturity, he will as naturally aſſert his great privilege of reaſon, and think for himſelf. But what muſt be the confuſion and perplexity of his reflections and ideas, when he begins the neceſſary inquiry after TRUTH, in ſo eſſential a matter as the worſhip of his GOD? when he finds, we ſay (in what is vainly and fallaciouſly called a Chriſtian country), every Chriſtian church divided againſt itſelf, and the profeſſors of Chriſtianity purſuing each other with concealed or open execrations, malice, and all uncharitableneſs, that miſguided zeal, temporal intereſted views, or enthuſiaſtic rage can poſſibly dictate. Thus

circumſtanced, *a thinking being* has no reſource, but *either* totally to abjure Chriſtianity, *or* to endeavour to work out his own ſalvation, according to the lights which *pure ſcripture*, and his own unbiaſed *reaſon* affords him, without adhering to any one Chriſtian church or ſyſtem whatſoever as now profeſſed in any part of the world, as they have *one and all* proved defective, and inefficacious to cement the bands of mutual love, charity, forbearance, and peace amongſt men; which relative duties are the quinteſſence, the *ſine qua non* of the goſpel-diſpenſation. But——as the *different* interpretations of the ſame ſcriptures have been the great, the miſchievous cauſe of the numerous jarring ſects of Chriſtians (the leaders of each drawing a miſſive weapon from the ſame text); and as the fatal effects of theſe ſects and ſchiſms in Chriſtianity have been truly diabolical in every inch of *Europe* (inſomuch that a ſtander-by might be well excuſed if he was induced to think the Devil himſelf had been the author of it, in place of God), we muſt go farther, and utterly reject all that has been written by the apoſtles and diſciples, and every paraphraſe, expoſition, and viſionary doctrine that has been tortured from them, *except* the expreſs *declarations* and *doctrines* which fell from the mouth of *Chriſt himſelf*, as they ſtand recorded

recorded in the four Gofpels: by thefe let us abide, be thefe the *ftandard of our faith*, and fheet anchor of *our hope*, and thefe *only*. His language is plain, his words cannot be *mif-interpreted*, nor perverted to different meanings; he fpeaks to the level of every underftanding, as well as to the heart, and cannot be mifunderftood. To this it may be objected by freethinkers, that herein we are ftill at no certainty that thefe gofpels were penned after *Chrift*'s afcenfion; that poffibly thofe his declarations and doctrines may not have been faithfully recorded; that we ftill take them upon truft, &c. To this we anfwer, and lay our appeal to the *doctrines themfelves*; then let every one who doubts knock at his breaft, and fay, if he can, from the *conviction* of his own heart, that fuch doctrines, confidered as a fyftem of theology and ethics, are not of divine origin. Let this be the text, and fceptics will no longer have exiftence.

83. *Oh Man! Oh Chriftian!* Emperors, Kings, Princes, Potentates, and Powers; Rulers, and Leaders, under whatfoever denomination of Chriftians you have continued to difgrace thofe *originally refpectable names*, whether Papift or Proteftant, Lutheran or Calvinift, &c. &c. no longer fuffer to be *feverally* applied to you that prediction

diction which *Chriſt* applied to the *harden-ed Jews*, reſpecting his perſecuted apoſtles, "Yea, the time cometh, that whoſoever "*killeth you*, will think he doeth God ſer-"vice;"——no longer, we ſay, adopt ſuch an impious doctrine and ſuppoſition (for herein you are worſe than the *Jews*, for you *pretend* to believe in *Chriſt* and his doctrines, which they did not) but mutually labor to re-eſtabliſh peace on earth, and harmony in heaven, by reſtoring *once more* the true ſpirit of thoſe *primitive truths*, which were, as the *firſt* and *laſt* grace of God, delivered to you at your creation originally by Birmah, and ſubſequently by Christ, *the one and the ſame individual, firſt begotten of the Father*, as before ſuggeſted. Our candid reader will now ſee the neceſſity we were under of analiſing the *modern Chriſtian tenets and practice*, and of expoſing the fatal innovations that brought it firſt into diſrepute, and that ſtill continue to obſtruct its univerſality: we are ſenſible that we hereby lay ourſelves open to the cenſure of ſuperficial thinkers, who will be ready enough, although unjuſtly, to accuſe us of *Deiſm*, according to the common acceptation of the phraſe; but as we think we have as indiſputable a right as Dr. *Clarke* or others, to extend or give *a new* ſignification to the word *Deiſt*, ſo we pronounce, that

that a man may, with ſtrict propriety, be *an orthodox Chriſtian Deiſt*; that is, that he may, *conſiſtently*, have a firm faith in *the unity of the Godhead, and in the pure and original doctrines of Chriſt.* In this ſenſe alone we glory in avowing ourſelf—A CHRISTIAN DEIST.

84. Having thus ſubmitted to our intelligent readers all that we thought neceſſary to the elucidation of our Firſt General Head, to wit, the exiſtence, the rebellion, the expulſion and puniſhment of the apoſtate angels, according to the minute hiſtory of that great and fatal event, given in the *Chartah Bhade of Bramah*, from which all antiquity borrowed their conceptions of this eſſential piece of knowledge, and which alſo ſtands confirmed by the goſpel-diſpenſation; and having likewiſe, occaſionally, as we purpoſed, drawn ſome (we hope) uſeful and moſt neceſſary concluſions and doctrines, from the compariſon between thoſe two divine ſcriptures, the courſe of our purſuit leads us to the inveſtigation of our Second General Head, "*The creation of* "*the univerſe*, for the reception and reſi- "dence of the expelled angels, after their "emerging from the *Onderah*, or place of "*intenſe darkneſs*, into which they had been

" precipitated, upon their expulſion from
" heaven."

Second General Head.

Second General Head.

85. The eternity, or non-eternity of *matter* (a queſtion which exerciſed the brains of *Plato*, *Ariſtotle*, *Epicurus*, and others of the ancients and moderns to little purpoſe), is a ſubject, the diſcuſſion of which would be foreign to our deſign; but the eternity of the *world*, which ſome philoſophers have held as a principle deduced from the poſition of the eternity of matter, is ſurely one of the greateſt, of the moſt daring, and inconſiſtent extravagancies of the ancients; a concluſion, that is neither ſupported by ſound philoſophy, reaſon, or probability. Nor is it leſs extravagant in man, to ſuppoſe, that this world, and all that is in it, was made for him; that is, if we conſider him in the light in which he ſeems (by the whole tenor of his actions) to view himſelf, the muſhroom of a day. And indeed it ſhould alſo ſeem, that man, from his blind and thoughtleſs eſtimation of the world, was likewiſe perfectly convinced, that he himſelf *was made only for it*. With this grovelling conception of his nature and origin,

origin, it is no wonder that his purſuits ſhould be adequate, and diſgrace his intellectual faculties. Man is a free agent, and *may ſay* whatſoever he pleaſes to amuſe himſelf; he may plume himſelf in aſſerting the immortality of his ſoul, his ſuperior form, and intellectual powers, in compariſon with the reſt of the animal creation: he *may alſo ſay*, that he looks up to a life beyond this, a future life of rewards and puniſhments;—but we maintain againſt him, that he neither *believes* the one or the other; facts ſtare him in the face and refute him, his daily practice contradict his words, and prove his attachments and views are ſolely limited to, and circumſcribed by the ſolicitudes and ſenſual indulgences of *this world*, which, with all its annexed appurtenances, he arrogantly and preſumptuouſly conceits was made for his uſe and—abuſe. Strange and irrational conceit, for a being thus circumſtanced!

86. In combating and diſavowing the poſſibility of man's firm faith in the *primitive truths* juſt above ſpecified; we think we pay the higheſt, the moſt favorable compliment and conſtruction to his underſtanding and conduct, that is in our power; for if he really and truly *believes*, and ſeriouſly thinks himſelf entitled to hold that ſuperior

rank

rank in the ſcale of terreſtrial beings, by virtue of his ſuperior intellectual powers and faculties, and ſtill degrades and debaſes himſelf, by the perverſion of thoſe bleſſings, below the level of the brute; ſo much the more deplorable is his ſtate: nonbelief affords ſome plea, as faith is not always within the compaſs of our reach; but to ſay we *truely believe*, and ſtill perſiſt in evil, leaves us without excuſe: therefore we repeat, that our judgment is more favorable to man, when we pronounce, *He does not believe*, than to ſay *he does*; and the only apology that can be framed for him, either in the one caſe, or the other, is *the ignorance* he ſtands in of *his real ſtate on earth*, and the nature of his relative obligations *as man*, which we now purpoſe to *elucidate*, for his preſent benefit, and his future felicity. In the proſecution of this our benevolent purſuit, we again invoke the aſſiſtance of that Being, WHO CAN ALONE ENLIGHTEN US.

87. We have ſhewn, that man cannot rationally or conſiſtently flatter himſelf, that this world was made for him only, upon the footing of his *commonly ſuppoſed* exiſtence. In truth, did not a vain pride and partiality obſcure his reaſon and his optics, he would perceive, that the world was made for the fly, as much as for him; the former

mer poſſeſſing every ſenſual enjoyment ſuited to his rank in the ſcale of beings, in as full perfection as mere man can boaſt of: but——if he extends his proſpect, looks higher, and conceives of himſelf, as he truly is (according to the ſcriptures of *Bramah)* one of thoſe very identical cœleſtial ſpirits that were baniſhed heaven, he may then erect his head, and without offence either to modeſty or probability, think the world, and every comfortable production of it, *was made for him*, as moſt aſſuredly it was. Here we diſcover a moſt noble cauſe, worthy of THE ETERNAL ONE, for ſo ſtupendous a creation, as that of the univerſal planetary ſyſtem: the angels had ſinned, they were degraded, they were fallen; but —ſtill they were angels, and immortal! and had borne a glorious rank in heaven! and it affords the higheſt illuſtration of God's mercy, that when he was moved to mitigate their puniſhment, and give them an opportunity of regaining their loſt ſeats in a *ſtate of probation*; that he, with ſuch infinite powers and wiſdom ſhould conſtruct ſo wonderful an edifice as this world for their reception and reſidence, befitting a race of cœleſtials, although in a ſtate of degradation; for ſuch undoubtedly was the face of the commonly called antediluvian earth,

earth, when a ſecond defection made THE ETERNAL ONE juſtly determine it was too good for them; and was provoked to leave it at the deluge, or ſome other equally tremendous ſhock, as we now find it.

88. How the angelic beings, deſtined to inhabit the other regions or planets of the extended univerſe, continued to deſerve this exalted grace of their Creator, or what changes they may have juſtly undergone, GOD only knows; but reſpecting this our globe, *bad as it is*, we may (without any breach of Chriſtian charity) aver, it is ſtill *abundantly better* than we merit; and ſhould it grow worſe and worſe, and leſs comfortable, (which appears to have been the caſe for ſome centuries back in every region of the earth, by remarkable variations of ſeaſons, frequency of earthquakes, ſtorms, inundations, &c. &c.) ſtill the juſtice of God ſtands unimpeached, by the increaſe of ſin, and continuance of reprobation. After all, in this world of natural evils, *rational man*, if he looked up to his divine Origin, and moved conſiſtently thereto, might ſpin out, in a very comfortable exiſtence, *his deſtined term of probation*, and ſecure to himſelf felicity here and hereafter; ſo that in truth it is no bad world, but as we

we ourſelves make it ſo; and blind, infatuated Man, as if he thought the *natural evils* of this world were not ſufficient, ſeems reſolved to exert thoſe intellectual powers that were given him for very different purpoſes, to make up the deficiency by the addition of *moral ones*; thereby exceeding the meaſure of his puniſhments to a degree that God never intended he ſhould ſuffer. But to illuſtrate farther the tenor of our four laſt paragraphs by way of expoſition on the text of *Bramah*.

89. Learned philoſophers and divines have been deeply puzzled and perplexed, how to reconcile the juſtice of God with the creation of a rational being *out of nothing*, or from matter, yet ſubject to natural and moral evils; and apparently, from every conſideration of his exiſtence (from the cradle to the grave viewed under the moſt favorable aſpect), placed here in a ſtate of ſucceſſive puniſhments which he cannot poſſibly *as mere man* have deſerved, by any adequate tranſgreſſion committed during his preſent ſtate of exiſtence; for his puniſhments commence with his birth, and purſue him through infancy, periods during which neither his corporeal or mental powers can be ſuppoſed capable of tranſgreſſion

 or

or ſin. Thus the juſtice of God muſt ever ſtand arraigned, if the poſition *reſts there*; but—the very conſideration *that God is and muſt be juſt*, tells us that cannot be the fact; and that therefore there muſt have been a prior, ſome anterior cauſe, for ſuch (otherwiſe unmerited) puniſhments. But when? where? The anſwer is obvious and indiſputable——in ſome antecedent ſtate of the ſoul's exiſtence; this truth, natural reaſon and the laws of common juſtice convince us of, without the aſſiſtance of the many texts of ſcripture advanced by the ingenious Mr. *Berrow* to prove the *pre-exiſtent lapſe of the human ſoul:* to which we may add an argument drawn from the immortality of the ſoul; for if the ſoul is immortal, and neceſſarily exiſts in a ſeparate ſtate after the diſſolution of the body, it muſt have neceſſarily exiſted *ſomewhere* before its union to it, unleſs we ſuppoſe God is employed in a daily, we may ſay hourly, creation of ſouls; an opinion not leſs extravagant than the ſuppoſed eternity of the world, an opinion that would ſtill leave the juſtice of God in the ſame predicament liable to impeachment.

90. Although a pre-exiſtent ſtate, and lapſe of the human ſoul, are doctrines that have

have been avowed by all antiquity, and by many learned moderns (fee the authorities produced by the Reverend Mr. *Berrow*), yet a difficulty remained of what nature that ftate and lapfe was? This embarraffment can only be accounted for by mankind having, in procefs of time, utterly loft the remembrance of thofe *primitive truths*, which clearly laid open to him *his real ftate and nature*, both in his prefent and pre-exiftent ftate. Some have endeavored to folve the difficulty, by fuppofing that man was created *to fill up the vacant feats* in heaven, and that his lapfe or crime was, *his wickedly affociating with the apoftate angels*, in place of aiming at the poffeffion of their feats: but this round-about fuppofition leaves the difficulty juft where it found it, and gives an opening ftill to arraign the juftice of God. But Mr. *George Ilive* came moft certainly nearer the mark (howfoever he came to hit it), in pronouncing "that the fouls or fpi-" rits of men are the identical apoftate an-" gels themfelves," without knowing that he was fupported in fuch a conclufion by the moft ancient divine fcripture that had been delivered to the inhabitants of this globe: here then we are to look up for the pre-exiftent ftate and lapfe of the human foul, *the original fin* in the *angelic fall*, typified by *Mofes* in his hiftory of the *fall of man*;

 and

and hence is every one " born in ſin, the " children of wrath," and hence only is the juſtice of God reconcilable with his creation of man at all; a creation, which by this hypotheſis highly exalts and illuſtrates, not only his JUSTICE, but his MERCY.

91. And here, candid reader, ſuffer us, from the feelings of a general philanthropy that warms our boſom, to congratulate our fellow-creatures upon the reſtoration and recovery of this great, this eſſential, this divine truth, ſo long loſt to our remembrance. A *primitive truth*, which enlightens mankind with the knowledge of their *real ſtate*, the true relation in which they ſtand towards their God and Creator, and the relative duties which they owe to the ſpecies in general, from all which they have deeply and dangerouſly ſwerved for a ſeries of ages paſt, from ignorance of their *original dignity*, *original ſin*, and the nature and terms of their earthly ſojourn: to that ignorance alone (and to the ready bent of the human ſoul to evil in conſequence of it) muſt be aſcribed the ſmall efficacy which the preaching and doctrines of *Chriſt* has had upon the world; the ſeed was good, but ſown in unprofitable ground, and although it was not poſſible to inculcate the neceſſary doctrines of *the love of God*, and of

of our neighbor *as ourſelves*, in ſtronger terms than *Chriſt* enforced thoſe duties; yet men ſtill perſevere in plundering, oppreſſing, perſecuting, and butchering one another without mercy, in open violation of all that is good or holy. The truth is, *man knew not himſelf*, nor the relation he ſtood in to his God and neighbor, although, had he diligently ſearched the ſcriptures, he would therein have found full ſatisfaction in both, either expreſsly, or by plain and direct implication. *David* ſeems to have been very clear in his conceptions touching his own pre-exiſtent ſtate, as well as that of his *Iſraelites*, when he pathetically addreſſes his God in theſe words of his xcth pſalm, "Lord, thou haſt been *our* refuge, "from one generation to another, *before* "*the mountains were brought forth*, *or even* "*the earth and the world were made*." Now, as all mankind are unanimous in opinion, that there was no creation of beings prior to the creation of the *earth and world* (or the univerſe) but that of the angels, ſo it is plain he could allude to no other; the inference is obvious—*David* and the *Iſraelites* were the apoſtate angels. And in truth that moſt remarkable, and ſeemingly incomprehenſible favor and partiality which God in a long ſeries of events manifeſtly ſhewed to that race of people, can be only

 accounted

accounted for, by their having been one of *the least* offending of the angelic tribes, drawn off from their allegiance, not by the pride and malice of the heart, but probably from the influence and impulses of a divine love and friendship for some of the other revolted tribes: thus the supposed *partial favor* of God *to that people* no longer remains a charge against our eternal IMPARTIAL JUDGE, nor that he should not have, from the same cause, his *chosen* and *elect* of other nations. And here we cannot help entering into a short expostulation with mankind upon their universal evil treatment of that once favorite people of God, the *Jewish* race, who are the common butt of oppression in all nations; we brand them with the epithets of *fraudulent* and *infamous*, whilst the cruel hardships every state imposes on them, lays them under a fatal necessity of perpetrating vices for their own defence and security, and to retaliate in some measure the injustice they everywhere labor under.——Religion and humanity would think and say, it is enough that they are outcasts, and scattered over the face of the earth, without rule or domain; let us not therefore burden them with greater grievances than they can, or than God intended they should, bear:——had those who professed themselves Christians, been truly

so,

ſo, it is more than probable there would not at this day be one *Jew* exiſting in the world. But what encouragement can any of that tribe have to forſake his errors, or enter into the fold of Chriſtianity, when they ſee themſelves from age to age oppreſſed, hunted, and their ſubſtance devoured by the *Chriſtian wolves* of every ſtate, in direct violation of the goſpel they profeſs.——Although God has been pleaſed to diſperſe them, we are told *on good authority* he has not abandoned them; and we know not how far the evil treatment of that people may have been, and ſtill is, one (amongſt many others) of the great cauſes of the calamitous ſigns of God's diſpleaſure, in his ſignal viſitations for a long ſeries paſt to every Chriſtian ſtate under one tremendous form or other; for we think, reſpecting the evil uſage of that forlorn unhappy race, no ſtate in Chriſtendom is exempt.

92. Having thus, we truſt, ſucceſsfully ſhewn to the higheſt moral certainty, that the univerſe was conſtructed by God for the reception, reſidence, and ſuſtenance of the apoſtate angelic tribes; and that mankind are the very identical remains of thoſe unpurified ſpirits, who have not as yet regained their loſt ſeats, we haſten to the con-

clufion of this our Second General Head, requefting only that our candid reader will accompany us in the contemplation of that fublime picture of the human fpecies, as drawn by our great mafter of reafon and nature, *Shakefpeare*, from the mouth of his *Hamlet*——" What a work " is man! how noble in nature! how infi- " nite in faculty! in form and moving how " expreffive and admirable! in act like an " angel! in comprehenfion like a god!" ——Now fay, reader, can fuch a being be aught lefs than angel? Surely no.——Angel he muft be, and an apoftate one, or we pronounce he is——nothing. Indeed there are many movements and emotions of the human foul, that are utterly inexplicable but upon this hypothefis, as, fudden and inftantaneous violent love, friendfhip, antipathy, diflike, hatred, &c. *at firft fight*; which can only fpring from a fympathetic fenfation of the fpirit's prior knowledge or intimacy in their angelic pre-exiftent ftate. *One* of the great comforts of a departing foul in death, and of thofe that furvive, who are mutually dear to each other, is the hope, that their fpirits will foon be re-united, in a future ftate of lafting blifs, which here is only imperfect and tranfitory: but fuch hope is obvioufly ill-founded, unlefs built upon this hypothefis. We hope and pray

for

for *a reſtoration* (Reſtore us, O Lord, that are penitent)——What reſtoration? What can we be reſtored to, *as man?* what as *mere man* have we loſt?——Nothing; but as apoſtate angels, we have loſt much indeed, and may with propriety both hope and pray for a reſtoration, otherwiſe we pray and hope for——we know not what. We are told, " that there is more joy in " heaven for one ſinner that repenteth, " than for ninety-nine that are juſt;"—— what relative concern can the angelic beings have for *man, merely as ſuch*, that his repentance ſhould occaſion ſuch an extraordinary effect? None ſurely that with propriety can be conceived; but—when we look up to our hypotheſis, and view *the ſinner* in the light of *one of their brethren* reſtored, whom they had reaſon to fear was eternally loſt to them, then the exceſs of joy is natural, and ſtands well accounted for.——Reſpecting the various ſpecious arguments that have been ſtarted againſt the pre-exiſtent ſtate and lapſe of the human ſoul, particularly that of the ſoul's *not being conſcious* of ſuch a ſtate, we again refer our readers to the labors of the reverend and ingenious Mr. *Berrow*, who has fully refuted *that*, and every other objection that can be raiſed to that doctrine; to which we will juſt add,

add, that the ſoul of every thinking being would be ſoon conſcious of that great and eſſential truth, if man would be brought to reflection, and *ſink deeper into himſelf.*

THIRD GENERAL HEAD.

Third General Head.

93. We are now arrived at our Third General Head, the *Metempſychoſis of Bramah*, from which we have been kept back by ſundry, yet neceſſary digreſſions, and diſcuſſions of many intereſting objects and points of doctrine, which ſtarted up upon us in our way, and retarded our ſpeedier paſſage; although hereby we may appear to ſome deſerving the cenſure of prolixity, yet we truſt it will be acknowledged in the end, that without them our aim and endeavors would not have been attended with *that general utility* which we flatter ourſelves they now aſſuredly will.——Before we ſubmit our own ſentiments to the world on a doctrine ſo little attended to in modern times in this our hemiſphere, it becomes neceſſary (to ſave our readers the trouble of turning back to our ſecond part, p. 49, &c.) that we recite the texts of *Bramah*, who firſt, by divine authority, promulged that ancient ſyſtem

ſtem.———" And THE ETERNAL ONE
" ſpake again unto *Biſtnoo*, and ſaid, I will
" form mortal bodies for each of the delin-
" quent *debtah* (or angels), which ſhall for
" a ſpace be their priſon and habitation, in
" the confines of which they ſhall be ſubject
" to natural evils, in proportion to the de-
" gree of their original guilt.——The bo-
" dies which I ſhall prepare for the recep-
" tion of the rebellious *debtah*, ſhall be
" ſubject to change, decay, death, and re-
" newal, from the principles wherewith I
" ſhall form them; and through theſe mor-
" tal bodies ſhall the delinquent *debtah* un-
" dergo alternately eighty-ſeven tranſmi-
" grations, ſubject more or leſs to the con-
" ſequences of *natural* and *moral* evils, in a
" juſt proportion to the degree of original
" guilt, and as their actions through thoſe
" ſucceſſive forms ſhall correſpond with the
" limited powers which I ſhall annex to
" each;—and this ſhall be their ſtate of
" *puniſhment and purgation*.—And it ſhall
" be—that (after paſſing the eighty-eight
" tranſmigrations) the delinquent *deb-*
" *tah*, from my more abundant favor,
" ſhall animate the form of mhurd (man)
" ——and *in this form*, I will *enlarge their*
" *intellectual powers*, even as when *I firſt*
" *made them free*;—and this ſhall be their
" chief ſtate of TRIAL and PROBATION."

94. As

94. As the foregoing doctrine of *Bramah* *ſeems* glaringly to claſh with *Moſes*'s hiſtory of the *creation of man*, it is previouſly neceſſary to account for this *ſeemingly* great difference; for they *appear* to agree only in one circumſtance, namely, that man was the *laſt work* of the material and animal creation. By this diſcuſſion we purpoſe to avoid the imputation of ſlighting *a ſcriptural detail* that has for a ſucceſſion of ages been received as orthodox by both *Jews* and *Chriſtians*; a detail, that by being taken literally and miſunderſtood, has proved the ſource of many egregious and fatal errors, highly injurious to God's juſtice and clemency; the moſt enormous of which is, that infatuated belief, that a race of *unoffending* beings ſhould *ſtand accurſed* for the guilt and diſobedience of *one man* and *one woman*.

95. The miſſion of *Moſes* may without offence be conſidered as a very imperfect one, ſo deſigned by God himſelf; not only for that it was limited to one tribe of beings particularly favored of God, but alſo as it is totally ſilent upon all the *primitive truths* but one, *viz.* THE UNITY OF THE GODHEAD. This divine truth he was ſpecially commiſſioned to declare to his people, as well to reſcue them from the idolatrous ſuperſti-

ſuperſtitions of the land he led them from, as from thoſe of the promiſed land he was leading them to. As *Moſes* was allowed to be moſt profoundly ſkilled in all the learning of the *Egyptians*, and conſequently in that of the *Bramins* (which had been perverted by thoſe Magi, as before ſhewn, to myſterious purpoſes), we cannot ſuppoſe him to have been ignorant that the *other primitive truths* had *been already revealed*, and that in fulneſs of time they would be confirmed to mankind; but he alſo knew that was a taſk reſerved for a more exalted being than himſelf; therefore we are not to wonder that he is utterly ſilent on thoſe heads of ſalvation.

96. Reſpecting *Moſes*'s ſhort narration of the creation and fall of man, it ſhould ſeem, if taken literally, to be a matter foreign to his commiſſion; but on a nearer view, and conſidered as *typical of the angelic fall*, it carries a very different and eſſential aſpect; and if not typical, it is moſt certainly laughable. We cannot, without violence to our conceptions of the wiſdom of God, ſuppoſe, that he would propagate the human ſpecies by a horrid inceſtuous union, which pure human nature ſtarts at, and which by his Holy Spirit ſtands condemned in his goſpel-diſpenſation; for thus mankind

kind *muſt have increaſed*, if propagated according to the literal ſenſe of *Moſes*, from *one man and one woman*; ſo that it is ſelf-evident he never intended it ſhould be taken literally, but as typical of a prior and much greater event: nor have we the ſmalleſt doubt but that, in the days he penn'd it, the allegory was well and commonly underſtood by all; and we think we ſhall be able, without much difficulty, to prove to a demonſtration, by analiſing this allegory, that it affords the fulleſt confirmation of the truth of the Bramanical doctrines of the creation of man, that man can be no other than the apoſtate angels, and that the Metempſychoſis is a well-founded truth, neceſſarily reſulting from theſe premiſes; and we ſhall alſo ſhew, that *Moſes* was well acquainted with thoſe doctrines; nay it is more than probable that he himſelf was the very identical ſpirit, ſelected and deputed in an earlier age, to deliver thoſe truths free from allegory, under the ſtile and title of *Bramah*, as before intimated. But to our proof, from *Moſes*'s narrative.

97. *Eve* is beguiled by the ſerpent, ſhe eats, and tempts *Adam* to do the like, and thereby both become guilty of the ſin of diſobedience againſt an expreſs law and order of their God and Creator: *Satan* is tempted

tempted by *Evil, the aſſociate of his boſom.* The *ſerpent* repreſents the inſidious arguments and wiles of *Satan* to engage the angelic tribes to become aſſociates in his revolt and rebellion, which it may be very naturally ſuppoſed were ſimilar to thoſe made uſe of by the *ſerpent to Eve. Paradiſe* marks the beauty of the original earth, and the garden of Eden is the ſymbol of *heaven*; *Adam and Eve* for their diſobedience are driven out of Eden, and *Satan and his aſſociates* are baniſhed from heaven for their rebellion. The gates of Eden are ſhut, and guarded on every ſide by angelic powers, to prevent the re-entrance of *Adam and Eve* and their *poſterity*; the heavenly regions are impervious to *Satan* and his *confederates*. The curſe of ſorrow, labor, and death, are entailed upon *Adam* and *Eve*, and their poſterity; wherein is figuratively ſhewn the original ſentence, doom, and puniſhment of the *apoſtate angels* in their mortal ſojourn on earth. *Moſes* introduces God curſing the ground for their ſakes, alluſive of the change brought about in this globe at the deluge, &c. occaſioned by the *ſecond defection* of the apoſtate angels in their ſtate of probation. The brutes being the elder brothers of the creation, and prior to the formation of man (the doctrine both of *Bramah* and *Moſes)*,

5 ſhews

ſhews them to have been a preparatory creation for future purpoſes; and *Moſes* tacitly coincides with *Bramah* as to the intended uſe of this prior animal creation; otherwiſe man, who is evidently ſuperior in form and intellect, would, upon a rational ſuppoſition, have been the firſt object of all animal creation. God's being ſaid by *Moſes* to have *breathed the breath of life* into all his animal creation, is a happy figurative illuſtration of that paſſage in *the Shaſtah* (part 2. pag. 59), where "the ETERNAL ONE ſpake again, "and ſaid——Do thou BIRMAH (the firſt "created, the *Chriſt)*, arrayed in my glo- "ry, and armed with my power, deſcend "to the loweſt boboon (region) of puniſh- "ment and purgation, and make known "to the *rebellious debtah* the words that I "have uttered, and the decrees which I "have pronounced againſt them, *and ſee "that they enter into the bodies that I have "prepared for them.*——And *Birmah* ſtood "before the throne and ſaid, ETERNAL "ONE, I have done as thou haſt com- "manded.—The *delinquent debtah* rejoice in "thy mercy, confeſs the juſtice of thy de- "crees, avow their ſorrow and repentance, "*and have entered into the mortal bodies "which thou haſt prepared for them.*"

98. The

98. The perſonages which *Moſes* calls by the names of *Abel* and *Cain*, ſaid to be the immediate deſcendants of *Adam* and *Eve*, are obviouſly types of *good* and *evil*, or vice and virtue, that were to guide and govern the actions of the human ſpecies, in the courſe of their trial, from generation to generation. In the murder of *Abel* by *Cain*, *Moſes* prophetically points out (what his knowledge of *the race* then made clear to him), that *vice* would totally ſubdue and deſtroy *virtue*; a prediction that is now, we fear, very near being accompliſhed, as ſhe may be too truly ſaid to be at the *laſt gaſp*, and on the verge of *expiring*. By ſin, our ſcriptures ſay, death entered into the world, that is by the ſin of *Satan*, not of *Adam* (vide the Rev. Mr. *Berrow*), and as in *Satan* (not in *Adam*), all men die, that is, are ſubjected by ſentence to death, ſo in *Chriſt* (deſtined to confirm to mankind the *primitive truths of ſalvation*) ſhall all be made alive, "a conſummation devoutly to be wiſhed," but of which we have yet *no ſigns* or *tokens*. Why *Moſes* has made woman the ſubſtitute of evil, is not very clear, unleſs from his profound wiſdom and knowledge of human nature, we ſuppoſe he had obſerved, that no object had ſo powerful an influence to ſeduce man from his duty and allegiance, as woman; and from thence he poſſibly

 thought

thought her the fitteſt ſymbol he could uſe on that occaſion, without (we dare ſay) intending it ſhould be taken as a general reflection upon the ſex.

99. It is here worth noting, that the creation and propagation of the human form according to the ſcriptures of *Bramah*, are clogged with no difficulties, *no ludicrous unintelligible circumſtances* or *inconſiſtencies.* God previouſly conſtructs mortal bodies of both ſexes, for the reception of the angelic ſpirits proportioned to their number, which were to animate or give life to thoſe as yet inanimate machines, and theſe were all doomed, without exception, to paſs through many ſucceſſive tranſmigrations in theſe mortal priſons, as a ſtate of puniſhment and purgation, before they received the grace of animating the human form, which was to be their chief ſtate of probation and trial: thus it is rationally ſuppoſed, that multitudes of them might arrive at the ſame period to that ſuperior degree; and that male and female forms, by the *inſtantaneous fiat* of the Deity, were ready for their reception. Thus the propagation of the ſpecies *went naturally on*, as well as that of the other animal forms. Reſpecting the number of angelic beings firſt created by God, the ſcriptures of *Bramah*, the Old Teſtament,

ment, and *Chriſt*, are ſilent, confining themſelves to the fact only; but if we form our calculation and judgment upon the multitude of organized mortal bodies in the world, we muſt conclude the original creation to have been amazingly immenſe! when we ſuppoſe, that only a portion of them rebelled, uſually ſuppoſed (but upon what foundation we know not) to have been about one third. Be this as it may, it is a ſpeculative point of little import to us, it being as eaſy to Omnipotence to create many hundred thouſands of millions as one.

100. We now flatter ourſelves that we have fully proved, to the conviction and ſatisfaction of our intelligent and unprejudiced reader, that *Moſes*'s hiſtory of the *creation and fall of man*, was *purely typical of the angelic fall*, and made uſe of by him *figuratively* to denote that great and prior event with its fatal conſequences; and at the ſame time to point out *the ſecond defection* of thoſe unhappy delinquents, after they had been placed by the grace and favor of God in a ſufferable probationary ſtate, beyond their merits or juſt expectation: alſo to give a uſeful and neceſſary admonition to his people, that *temptation was no plea*

for ſin and diſobedience. As to the actors *Moſes* employs, under the denominations of *Adam*, *Eve*, *Cain*, and *Abel*, it is plain they never had any *real perſonal exiſtence*; it is therefore evident that *the creation of man*, according to the ſcriptures of *Bramah*, is the *only real* and *original* one; and that man was not, as ſome have advanced, coeval with the angelic creation, but ſubſequent to *their fall*. *Moſes* appears to us to have had an under plot (if we may be allowed the expreſſion), in the circumſtantial hiſtory he gives of the deſcendants of his ſuppoſed *Adam* and *Eve*; he politically ſaw, that for the preſervation of the religion and morals of his people, it was abſolutely neceſſary to keep them a ſeparate nation as much as poſſible: to effect this he thought nothing would more powerfully conduce than raiſing the ideas of their own dignity, put in compariſon with the nations around them; they already had ſtupendous proofs of their being a choſen race peculiarly favored of God, and *Moſes* traces their genealogy to as diſtant a root as poſſible, and carries it up to his typical creation of the firſt man and woman: thoſe who know what influence this vanity of *the antiquity of nations* has in modern times, will applaud the ſagacity of *Moſes*. And here we cannot help regretting that he has not left us his opinion of *the age*

of

of the univerſe; he has left it pretty clear, that the creation of *that* and *man* were nearly coeval, but there he has left both to exerciſe our fruitleſs gueſſes. On this ſubject we will only add, that the ancients *may have exaggerated*, but he *that dreams with the moderns*, that the world is not yet ſix thouſand years old, may very eaſily acquire faith ſufficient to believe the groſſeſt of abſurdities, or, with ſome of the ancient philoſophers, that the heavens are made of braſs or iron. Having fulfilled our engagement reſpecting that ancient typical *Moſaic* hiſtory of the creation and fall of man, we proceed with our ſubject.

101. We have ſeen a noble and exalted cauſe for the formation of the material univerſe, in which we behold man placed in the ſupreme degree over all animated mortal beings; but—ſtill we obſerve many myriads of thoſe beings, formed with no leſs ſtupendous wiſdom and art, and endued (although in an inferior proportion) with the ſame rational intelligent faculties as himſelf, concerning whom we ſeem to be utterly at a loſs; nor is there any abſtruſe point, in which the learned of all ages have been more divided than touching the ſtate and nature of the *brute creation*. The pride

of man ſhudders at claſſing them with himſelf, yet his conſcious reaſon, on reflection, in ſpite of himſelf, checks his preſumption. Thus the inimitable and philoſophic *Prior* ſweetly ſings to our purpoſe:

"By what immediate cauſe *they* are inclin'd,
"In many acts, 'tis hard I own to find;
"I ſee in *others*, or I think, I ſee,
"That ſtrong *their* principles and ours agree:
"Evil, like us they ſhun, and covet good,
"Abhor the poiſon, and receive the food;
"Like us they love or hate, like us they know,
"To joy the friend, or grapple with the foe;
"With ſeeming thought, their actions they
"*intend*,
"And uſe the means proportion'd to the end;
"Then vainly the philoſopher avers,
"That reaſon guides our deeds, and inſtinct
"theirs;
"How can we juſtly different *cauſes* frame?
"When *the effects* intirely are the ſame;
"*Inſtinct* and *reaſon* how can we divide?—
"*'Tis the fool's ignorance, and the pedant's pride.*"

102. It is *amuſing* to trace the different and bewildered ſentiments of mankind on this ſubject; but if it was *otherwiſe*, yet it is neceſſary to the execution of our plan.—The *Carteſians* maintain that brutes have no intelligent ſoul, but are mere machines, and unfeeling pieces of clock-work; and indeed,

 by

by the treatment they receive in the world, it ſhould ſeem that mankind in general were diſciples to that inhuman and ſtupid doctrine :—However Meſſ. *Yvon* and *Bouillet* refute the *Carteſian* hypotheſis, by maſterly indiſputable philoſophic arguments, and prove that brutes have a rational intelligent ſoul, and then—leave that ſoul to periſh with the body. Some have imagined the *ſouls* of brutes to be *material*; flat nonſenſe in *terms*, as well as in *philoſophy*. *Ariſtotle*, who ſuppoſed the ſouls of brutes to be *ſubſtantial forms*, is not a whit more intelligible. *Cicero*, who, great as he was, poſſeſſed a portion of that pride and vanity which fleſh is heir to, made no ſmall conceſſion, when he ſays, " In every eſſence " that is not ſimple, but compounded of " parts, there muſt be ſome *predominant* " quality; in man 'tis *reaſon*, in brutes it " is——*ſomething like it*." A late performance, ſaid to be a tranſlation from the *French*, makes all animal life, not man excepted, a *Jeu D'Eſprit*, or an amuſement of the Deity, and for no other end or purpoſe. Thus brutes reaſon upon brutes, ſays *Voltaire*. Another well-intended and ingenious late performance gives to the ſouls of brutes immortality, and a future life of rewards and puniſhments, and takes its proofs from ſcripture, but is utterly at a

loſs to account for the predicament in which they ſtand on earth, liable as they are *to miſery*, without the authors being able to conceive by what mode of tranſgreſſion they could poſſibly *deſerve it*; touching which we hope to ſatisfy his doubts and curioſity. Another divine, in a late treatiſe upon the general deluge, boldly cuts the matter ſhort at one ſtroke, as *Alexander* did the *Gordian* knot. He ſuppoſes, "that as the brute "creation was made ſolely for man's uſe, "and that when they could be of no fur-"ther ſervice *to him*, they became *uſeleſs* in "the creation, and ſuffered *as matter* in the "general deluge, and it became *requiſite* "they ſhould periſh together—as it cannot "*be ſuppoſed* they were puniſhed on their "*own account*."—Here, reader, you have a choice ſpecimen of *cloſe reaſoning* exhibited to you; and a *ſtriking* inſtance of God's *juſtice* and *clemency!* delivered by a ſervant of the Most High!—*Montaigne* thinks more honorably of the brute creation; "What kind of ſufficiency," ſays he, "is "there in us, which we do not obſerve in "the operations of the animals?" To which he aſcribes deliberation, thought, and concluſion; and from thence gives the ſuperiority to beaſts over man, inſomuch as the works of nature excel thoſe of art. He goes further, and pronounces the animals *free*

agents,

agents, as well as mankind ;—" I ſay there-
" fore, that there is no appearance of rea-
" ſon to ſuppoſe that the beaſts ſhould, by
" a natural and forced inclination (inſtinct),
" do *the ſame* things that we do by our
" *choice* and endeavor; we ought from *like*
" *effects* to conclude *like faculties*, and from
" *richer effects, richer faculties*; and by con-
" ſequence to confeſs, that *this ſame reaſon*,
" this *ſame method* by which *we operate*, is
" common alſo to the animals, or ſome
" other *that is better*." The whole rea-
ſoning on this ſubject of that acute but ir-
regular writer, is worth peruſal, as it lies
ſcattered through his apology for his learn-
ed friend *Raymond de Sobonde*. This indu-
ſtrious author ſeems quite clear as to the
pre-exiſtent ſtate of the human ſoul:
" Death," ſays he, " is the beginning of
" *another life*; ſo did we weep, and ſo
" much did it coſt us, *to enter into this*;
" and *ſo did we put off our former veil*,
" when we entered the preſent ſtate." And
by the courſe of his reaſoning juſt above re-
ferred to, it ſhould alſo ſeem, that he favored
the ſame opinion of the brute ſoul, as well
as the doctrine of the Metempſychoſis.—
Our learned and philoſophic *Baxter* (in his
Treatiſe of the Nature of the Soul), after
proving that the ſoul neceſſarily lives after
its ſeparation from the body, proceeds and
adds,

adds,—" As man is a being compounded of
" *ſpirit* and *matter*, the *laſt* an impeding
" and obſtructing cauſe on the activity and
" perfection of reaſoning in the *firſt*, as the
" the miniſtering organs of the *laſt* may
" happen to be maimed, defective, or diſ-
" ordered; and as a ſeparation of the union
" leaves the *firſt* diſengaged and at liberty,
" it is a rational ſuppoſition, that either the
" ſoul is in an abſolute ſtate of ſeparation
" from *all matter*, or (when it ſhall pleaſe
" our infinitely wiſe Creator) *re-united* to
" matter of a more *favorable kind*, that
" ſhall be leſs obſtructive to our immaterial
" powers.—Omnipotence admits of no li-
" mitation, ſouls may be united to ſyſtems
" of matter, according to the purpoſes of
" infinite wiſdom, that will be vaſtly more
" advantageous, and the union with them
" more pleaſing, than with our preſent bo-
" dies; our preſent union being equally in-
" conceivable, although we cannot but be
" conſcious of the fact, however unac-
" countable by our limited conceptions."—
Again, " Men who hold the immateriality
" of the ſoul, need not be embarraſſed how
" to diſpoſe of the *immaterial ſouls* of
" brutes, or be concerned what powers they
" may have after the diſſolution of their
" bodies, but leave all to the Being that
" made them."—" It is to be obſerved,
" that

" that the activity of the human soul is of
" two kinds, that which is exerted in the
" spontaneous moving the limbs, and that
" power whereby we turn back our percep-
" tive capacity to our past perceptions, so
" as to compare them together: the per-
" ceptivity also of it is twofold, for it is
" percipient of the action of matter upon
" itself, and percipient of its own internal
" operation in thinking. Brutes have the
" first of these powers, but want the second
" altogether, which constitutes the *distinc-*
" *tion* between man and beast; they who
" run the parallel between the human soul
" and that of the brutes farther, suppose
" still the same powers in both. But surely
" rationality must be found in some powers
" which the brutes *as such* have not. This
" argument therefore does not prove the
" activity of the brute soul when separat-
" ed——*although, if any one could prove it,*
" *he would do no disservice perhaps to philo-*
" *sophy.*" Again, " It is self-evident, that
" the wide-extended universe, though
" stretched beyond imagination, with all
" the wonders of wisdom and power in it,
" is solely designed for the sake of intelli-
" gent beings, *to train them up* for a ra-
" tional eternity."—That the general senti-
ments of this truly pious and learned divine
support the probable doctrine of the Metemp-
sychosis

ſychoſis is ſo plain, it hardly needs pointing out to the obſerving reader; therefore we ſhall only add, that if *the act of dreaming* proves (as he aſſerts it does) the ſeparate exiſtence and active percipient powers of the human ſoul, after the diſſolution of the body, it equally proves the brute ſouls to be endued with the ſame powers—for undoubtedly—they dream. Unwilling as we are upon any occaſion to diſſent from the reaſoning of this truly great and good man, yet we find ourſelves under that neceſſity, when he ſays, " the human ſoul is form'd at firſt " without knowledge or experience, but " hath the power of attaining both.—— " Brutes are *incapable of improvement*, fi" niſhed in their *ſpecific perfection all at* " *once*." So ſtrange a poſition as the foregoing, could proceed only from non-attention to the progreſs of the intelligent faculties in both ſpecies from their ſtate of infancy, or—from thoſe feelings of human pride that will ſpring up in the beſt heart, when the ſuppoſed dignity of his ſuperior nature is brought into competition.—The ſentiments of the ingenious Mr. *Berrow* (ſo often referred to) upon the brute creation, may be clearly gathered from his own words, which we ſhall preſent to our readers, as a curious and uncommon ſpecimen of *unprejudiced reaſoning* in a Chriſtian divine.——" If it

" ſhould

" ſhould be urged, that the aſſigning ſouls
" to one part of the brute creation, will re-
" duce us to the neceſſity of ſuppoſing the
" *like* to actuate the moſt minute ſpecies of
" vital nature alſo; I ſhall only remind the
" ſpeculative and philoſophic part of man-
" kind, that there is diſcernible, by the
" microſcopic eye, as exquiſite a due pro-
" portioned diſpoſition of organs, fibres,
" &c. (the more amazing in proportion as
" they are more minute) in the one as in
" the other——That, again, the ſoul has
" the power of *ſelf-contraction*, to an *infi-*
" *niteſſimal degree*, as well as that of *ſelf-*
" *dilatation*——That ſuppoſing, in the next
" place, every organized body, as well in
" the brute as in the rational, to be an al-
" lotted *temporary* priſon for a *pre-delinquent*
" ſoul *(an hypotheſis, than which there can-*
" *not I think be one more rational)*, it is eaſy
" to conceive how and why *ſome* may be
" made here priſoners *more at large* as we
" ſay, and entruſted with privileges and
" faculties more numerous, extenſive, and
" exalted than others: and that, laſtly, it
" is impoſſible to ſay into how many differ-
" ent kinds of vehicles *a ſoul may tranſmi-*
" *grate*, ere its *plaſtic faculty* be refined
" enough to *inform one*, wherein to perform
" the functions of an *intelligent* and rational
" life."

"life."——Here we fee a learned divine, to the honor of the church of *England*, fcruples not to avouch, without referve, one moft material part of *Bramah*'s doctrine of the Metempfychofis; and it is a pity he was not further enlightened; he then would not (with many others of the learned) have been drove to the fubterfuge of making a new creation to animate and actuate all mortal forms, when there were a race of angelic delinquent beings ready made to his hands.——Having thus thrown together, under one paragraph, the different fentiments of mankind touching the ftate and nature of the brute creation, we will next proceed to confider *their ufe*, and the intent of their creation; a matter in which we fhall not find mankind fo much divided, but on the contrary (the bulk of them at leaft) pretty unanimous.

103. Man's prefumption in fuppofing the brute creation was intended *folely for his ufe*, may be afcribed to two caufes: the firft his pride, or natural unbounded *thirft of power*; an intellectual *faculty* he picked not up here, but brought with him from above, from his pre-exiftent angelic ftate: *there* it had proved his bane, and here, having not immediately the governing powers of heaven

ven to combat againſt, to keep his ruling paſſion in action, he exerciſes it, not only on the unoffending brute creation, but on his own ſpecies.——The ſecond cauſe we conſider as a plea and ſanction taken from the 26th verſe of the firſt chapter of *Geneſis*, where *Moſes* ſays, that " God ſaid, Let us " make man in our image, after our like- " neſs; and *let them have dominion* over the " fiſh of the ſea, and over the fowl of the " air, and over the cattle, and over all the " earth, and over every creeping thing that " creepeth upon the earth."——To combat the *firſt cauſe*, would prove a labor truly Herculean, without the ſmalleſt chance of victory, and therefore we avoid the battle; and touching the ſecond, we might avail ourſelves of the demonſtrative proofs already ſtated, that the *Moſaic* hiſtory of the creation of terreſtrial animals was purely typical; but we will wave that juſt privilege, and examine the fact, as it literally ſtands; premiſing, that man has no right to chuſe his texts, but if he thinks to benefit himſelf *by one*, he ought to acknowledge the force and efficacy *of another*, and abide with equal ſtrictneſs by both; that he has not preſerved this equity towards a *more expreſs* dictate of this ſcripture is certain; for, verſe 29th of the ſame chapter, " God " ſaid (to man), Behold, I have given you

" *every*

" *every herb* bearing ſeed, which is upon
" the face of all the earth, and *every tree*,
" in the which is the fruit of a tree, yield-
" ing ſeed: to you it ſhall *be for meat*."
Which words convey a palpable although tacit interdiction of all other food: but more of this hereafter, when we have no doubt of proving indiſputably that the breach of this poſitive injunction, or rather this *firſt law* of nature, has been one of the great, if not chief ſource of phyſical as well as *moral evil*. We now return to our more immediate ſubject.

104. That the brute creation was deſigned to be ſubſervient to, or made for the uſe of man, is a conceit incompatible not only with the juſtice of God, but alſo his wiſdom; and that, therefore, the uſurped ſenſe of the phraſe, " Let them have do-
" minion," (on which ſo much ſtreſs has been laid) is not well-founded, and implies only, Let them have pre-eminence, predominance, ſuperiority, in *intellectual faculties over the reſt of the animal creation*. Thus *Bramah*, " And in this form I will
" enlarge their intellectual powers, even as
" when I firſt made them free." In this ſenſe only can the above phraſe be poſſibly underſtood, for the following reaſons: firſt, *Moſes* nowhere intimates, that the brute creation

creation was made *for the uſe of man.* Secondly, the very ſmall proportion of *the whole* he has been able to reduce under his dominion, and even that modicum not ſubdued, but by the exertion, or rather perverſion of *thoſe ſuperior intellectual faculties* into craft and violence, which were moſt certainly given him for very different purſuits. Thirdly, that, ſo far from there being the ſmalleſt appearance that the animal creation was ſubjected either to the dominion or ſervice of man, according to the ſenſe that he has wantonly and cruelly aſſumed, that the majority of them, almoſt to an infinite degree, are obnoxious to him, and at enmity with him, and in no wiſe, ſhape, or form, under his rule and dominion. On the contrary, it may be juſtly ſaid, that " men are more ſlaves to man, " than beaſts to him." Fourthly, can it poſſibly be conceived, without doing violence to the juſtice, goodneſs, and wiſdom of God, that he would inveſt man with a dominion to *drive out*, at his *caprice* and *pleaſure*, that *breath of life*, which he had for his wiſe purpoſes ſo bountifully *breathed* into all his animal creation? for although *Moſes* particularly applies this ſublime ſentence to *Adam alone* in the 7th verſe of his 2d chapter, in theſe words, " And the Lord " God created man of the duſt of the

" ground, and *breathed into his noſtrils the* " *breath of life, and man became a living ſoul;*" yet it is ſelf-evident, that this operation and divine infuſion of a living ſoul or ſpirit, muſt have been, *a priori*, *general* to the whole animal creation. Fifthly, what idea muſt we form of the wiſdom and deſigns of God, if we ſuppoſe that, after his bleſſing his animal creation, and laying a poſitive injunction upon them to *increaſe* and *multiply* and *repleniſh the earth*, he ſhould, *at the ſame time*, give to man dominion and power to counteract his purpoſes, by *decreaſing*, *diminiſhing*, and *deſtroying them?*

105. Having ſhewn above, that we cannot without violence to God and nature conclude, that the brute creation was made *for the uſe of man*, it follows, that his pretended right of dominion is an uſurpation over a race of intelligent beings, innocent, at leaſt, reſpecting him; whoſe lot in this world is ſufficiently painful and miſerable, without any additional load from man. Here we will once more give our readers the ſentiments of the Rev. Mr. *Berrow*, as ſtrongly expreſſive of our own, and apt to our ſubject. After a pathetic and truly Chriſtian-like apoſtrophe on that noble animal the horſe, which is equally applicable to every other animal under man's tyranny, he

he ſubjoins,——" But wherefore all this " wretchedneſs ?—wherefore all theſe ago- " nizing pains and miſeries heaped on an " helpleſs offspring of divine providence? " are they not fleſh and blood?" *(Have they not their* REAL *grievances and appre- henſions ?)* " Do *they* not, as well as *we*, " know what ſorrow means? were they " brought into a *ſenſible exiſtence* for nothing " but *the ſervice*, or rather to gratify the " pride, the wantonneſs, the cruelty of " man ? ſhall one being be created, even " under the bare poſſibility of being made " miſerable, *ſolely for the uſe* or pleaſure of " another ?——Lord, what is man ? or " rather, what are not brutes ?"——" The " *Indians* aſk, if brutes have not ſouls ? if " not, then, ſay they, *matter thinks. Ci- " cero* ſays, " That God himſelf is the ſoul " of brutes ;" therefore, ſays the *Indian*, " ſhall they be found ſuffering without a " CAUSE, or without a *recompence ?*"—— Surely no; the doctrine of the Metempſy- choſis *alone points out the cauſe* for their ſuf- fering *natural evils*, and at the ſame time ſhews the promiſed recompence.

106. Notwithſtanding all that has been ſaid, we ſee it will be ſtill objected to us, that *Moſes*, in the controverted phraſe be- fore us (" Let them have dominion"), muſt

have meant thereby abſolute dominion and unaccountable rule, or he would not, in his law to the *Hebrews*, have devoted the animal creation to the ſubjection of man, in the various ſacrifices *of them* inſtituted by the law. To which we ſay, that thoſe cruel ſacrifices were ſubſequently condemned and diſcountenanced, as barbarous and inefficacious, both by God and Christ; and we may fairly lay it down as an inconteſtable principle, that any act which God and Christ have at any one time pronounced *evil*, could never have been *good*; and therefore, that *Moſes*, in that inſtitute, deviated from the commiſſion he had received from God, as he did unwarily in other particulars, which drew on him the diſpleaſure of his Creator, and deprived him of the promiſed felicity of ſettling his people in the land to which he was appointed to conduct them. Nor does it at all appear difficult to point out the cauſes that led *Moſes* into this error: he knew that their appetites had for a long ſeries of ages been vitiated by the taſte of animal food; he hoped to reclaim them from it, by ſhewing them, in the 29th verſe of the firſt chapter of *Geneſis* before recited, that that was not their originally deſtined meat, and that by the uſe of animal food they had digreſſed from their *primitive nature*, and had tranſ-

tranſgreſſed againſt *the very firſt law* of their Maker; but——very ſoon finding every admonition of the kind was loſt upon them, he weakly thought it might prove in ſome ſort an extenuation of theſe *common murders*, and a kind of ſanctification of them, by introducing them as part of their religious worſhip. To this he probably had a further intereſting and pious motive; he could not but remark the depravity of, and the ſtrong bent in his people towards the ſuperſtitious worſhip, ſacrifices and idolatries of the *Egyptians*, *Chaldeans*, *Tyrians*, *Canaanites*, &c. amongſt whom he knew that *human ſacrifices* were as common as thoſe of the brute creation; therefore, to guard his people againſt *a greater evil*, he inſtituted, as he vainly imagined, *a leſs*; not adverting that it belonged TO GOD ALONE, to *permit evil*, that *good* may come of it. The viſion of St. *Peter* may alſo be objected againſt us, and that *Chriſt* himſelf winked at theſe murderous practices, and even partook of them. To this we anſwer, that *Chriſt* knew too well the total and confirmed depravity *of man* to combat ſo long-eſtabliſhed an enormity; therefore the chief aim of his miſſion was, *firſt* to correct his morals, and, *if poſſible*, bring him to a ſtate of *ſenſibility* and *repentance*; that once obtained, the aboli-

 tion

tion *of that*, and many other enormities, he knew, would follow of courſe.

107. Let us now hear the words of God himſelf on this ſubject by the mouth of his inſpired *Bramah:*——" The mortal forms, " wherewith I ſhall encompaſs the *delin-* " *quent debtah*, are *the work of my hand*; " *they ſhall not be deſtroyed*, but left to their " natural decay; therefore whichſoever of " the *debtah* ſhall by deſigned violence bring " about the diſſolution of the mortal forms " *animated by their delinquent brethren*— " *thou, Sieb*, ſhalt plunge the offending " ſpirit into the *onderah* for a ſpace, and " he ſhall be doomed to paſs again the " eighty-nine tranſmigrations, whatſoever " ſtage he may be arrived to at the time " of ſuch his offence."

108. Having thus, in a regular ſeries, diſcuſſed the ſeveral events of the creation and exiſtence of angels, their rebellion and fall; and having ſhewn that the material univerſe was conſtructed for their habitation and ſuſtenance, and that mortal bodies were formed for their more immediate puniſhment and impriſonment; and having alſo made it ſufficiently clear, that man can poſſibly be no other than thoſe identical fallen

fallen angels; and laſtly, that the brute creation could not have been made ſubject to him, nor deſtined for his uſe and ſervice in the ſenſe he has erroneouſly, not to ſay wickedly, converted them to; it follows that we next take it into conſideration to what other uſe or purpoſe were they brought into exiſtence?——The ancient doctrine of the Metempſychoſis of *Bramah*, at once anſwers the matter in queſtion, and would afford full ſatisfaction to a *Gentoo*, a *Tartar*, or a *Chineſe*, but not to a Chriſtian. (Here by-the-bye it is proper to note, that although the *Tartars* and *Chineſe* believe in the tranſmigration of the ſoul, yet they ſeem, as well as our ancient druids, to have totally loſt ſight of the ſource, the root, the original principle from whence the doctrine of the Metempſychoſis ſprung, viz. the angelic fall and doom, which has been retained in its primitive purity only by the Gentoos.) ——The caſe ſtanding thus, it remains to examine whether the ſtate and predicament in which the brute creation appear and exiſt, can be accounted for upon any other rational ſyſtem. In order to which it will be neceſſary to conſider them under two points of view; firſt, as *intelligent, rational beings, and free agents*; and ſecondly, as *beings ſubjected to miſery.*

169. The man who aſſerts his own rational intellectual faculties and free agency, and denies them to the brutes, either thinks not at all, or is actuated by pride and ſelf-ſufficient pre-eminence, or has been very deficient in his obſervations and reflections upon that numerous creation.——When we ſee a race of beings endued with the paſſions of rage, revenge, dominion, ungovernable luſt, jealouſy, hatred, envy, and every other vice ſimilar to our own, *except ingratitude*; and when we behold them endued with the virtues (we had almoſt ſaid the Chriſtian virtues) of love, fidelity, gratitude, friendſhip, courage, parental tenderneſs, filial affection, patience, ſubmiſſion, innocence and meekneſs, all in as high perfection, if not higher, than in ourſelves; and when we further obſerve them inveſted with the powers of happineſs, miſery, reflection, recollection, foreſight, forecaſt, prodigies of art, without rule, line, ſquare, or compaſs; ſagacious in contriving, political in government; the amazing beauty of ſome, and ſtupendous conſtruction and animal œconomy of all!——All which *vices, virtues, powers* and *properties*, are exemplified in the various ſpecies of the animal creation.——When we daily ſee, or may ſee, all this verified, and ſtill appropriate *cogitation*

cogitation and *reaſon* to man alone, we ſee with the eyes of *folly* and *prejudice*.

110. That man is endued with higher intellectual powers, and capable of carrying his reaſoning faculties to a more tranſcendent pitch, we readily grant; but——why will not human pride reſt ſatisfied with this ſuperiority, without aiming to diveſt the next great work of his Creator of the portion which he has graciouſly and evidently beſtowed upon it, as neceſſary to their temporal exiſtence?——If therefore the brute ſoul, as ſome (we will not call them philoſophers) have taught, is material, and periſhes with the body, it is time to tremble for the ſoul of man; for it is too true and melancholy a fact, that it ſtands not entitled to a better lot:—the ſpirituality and future ſeparate exiſtence of *the one*, reſts on no ſurer a foundation than *the other*; and all appearances are as ſtrong in favor of the one as of the other.———Thus our prejudices and falſe reaſoning, ariſing from ignorance of our real ſtate and nature, leads us into an uncomfortable dilemma, and we are plunged into a labyrinth of confuſion, from which nothing can diſentangle and extricate us, but—the doctrine of the Metempſychoſis, which elucidates and reconciles every difficulty by teaching, that the ſoul of man and brute is one and the

ſame

ſame ſpirit, firſt in a ſtate of greater degradation, a preparatory ſtate of *puniſhment* and *purgation,* previouſly neceſſary to his paſſing into his ſtate of *probation,* in the ſuperior and more enligh ened form of man. In further ſupport of this concluſion, it remains that we conſider the brute creation *as beings ſubjected to miſery.*

III. The juſtice, the goodneſs of God ſtands moſt evidently impeached in the wild ſuppoſition that he could poſſibly create a race of beings ſubjected to miſery, without ſome cauſe of offence on their parts.—Let us with a becoming indignation reject an opinion ſo unworthy our God, and conclude there muſt have been *a cauſe*, and an efficient one, although no hypotheſis hitherto produced has pointed it out to the ſatisfaction of a rational enquirer.——The ſtate and exiſtence of man ſtands in the ſame predicament, doomed through the progreſs of his life to a ſeries of natural and moral evils, without any *apparent cauſe,* or without poſſibly having been capable of deſerving them by any tranſgreſſion *here*; therefore our firm belief in God's juſtice, and our reaſon directed us to ſearch for *that cauſe of offence* in ſome *former ſtate* of the ſoul's exiſtence, in which we happily ſucceeded, at leaſt to our full conviction, and *we hope* to that of our candid readers. To that ſource we

we muſt again apply to ſolve the preſent difficulty reſpecting *the brute ſoul*, which muſt undoubtedly have ſinned in a pre-exiſtent ſtate, to reconcile its *many ſufferings here* with the idea of a juſt and good God.——
The ſenſible reflections and ſentiments of the ingenious Mr. *Dean* of *Middleton*, are appoſite to our ſubject, and ſo pertinent to what we have further to allege, that we will take the freedom of tranſplanting them. After pre-ſuppoſing that pains, diſeaſes, death, &c. evils got entrance into the world *by ſin*, he proceeds as follows: " Now brutes
" as well as men are ſubject to the ſame
" ſorts of pains and diſeaſes; ſo far their
" caſes coincide. In all general deſolations
" they have ſuffered together; in this they
" conform. They ſuffered with man *the*
" *injuries of the fall* (we wiſh he had ſaid
" *the angelic fall*; poſſibly he meant it).—
" They have periſhed with him in deluges,
" in conflagrations, in famines, in peſti-
" lences, in deſtructions of the ſword; in
" ſhort, in all capital calamities they have
" had their ſhare, as well as man (to which
" he might have added, the many miſeries
" they endure from the tyranny of man).
" Now, if there is any reaſon to believe,
" that ſuch evils are of God's appointment,
" and occaſioned by ſin, muſt not brutes
" then in ſome reſpect or other be ſuppoſed

" to

" to be faulty? We do not pretend to ſay,
" or even to inſinuate, that they are ca-
" pable of moral rules, and become crimi-
" nal after the manner of men; but we al-
" lege, that they muſt have ſome kind of
" demerit, they muſt have contracted de-
" filements ſome way or other. *If we can-*
" *not ſhew how this is, it is only an inſtance,*
" *amongſt many others, of our ignorance.*
" The facts inſiſted on are deducible
" from the preceding caſes, and the
" juſtice of God.———God cannot pu-
" niſh his creatures without a cauſe, and
" this cauſe muſt be guilt or demerit of
" ſome kind or other; infinite juſtice neceſ-
" ſarily ſuppoſes it." This Gentleman
ſtops not here, but goes a ſtep much higher
in his concluſion from the above premiſes:
" that as brute animals have attended man
" in all great and capital calamities, ſo they
" will alſo attend him in *his final deliver-*
" *ance*, and *be reſtored with him.*" How
he proves this from ſcripture, we refer our
readers to his " Eſſay on the Future Life
" of Brutes," whilſt we proceed on our
way.

112. Thus have we demonſtrated, *the creation and ſtate* of man and beaſt are utterly inexplicable upon any other hypotheſis than the ancient doctrine of the Metempſychoſis,

ſychoſis, which *alone* rationally accounts for, and reconciles their exiſtence, as intelligent free agents doomed to miſery, in every ſtage and circumſtance of it, to be ſtrictly conſiſtent with the *goodneſs*, the *juſtice*, and *mercy* of God; the ſtate of the brute creation, and the cauſe of their ſufferings no longer remains a matter of difficulty, nor incompatible with divine juſtice, but conformable thereto; their mortal bodies being formed for no other end or purpoſe but the puniſhment and vehicles of conveyance for the *ſame offending ſpirit*, to a form, which, although ſtill a priſon for the ſoul, was yet ſo marvelouſly fabricated (by a modus and conſtruction imperceptible to us), as to afford a greater ſcope and latitude to the exertion of thoſe intellectual faculties and free agency, which it was only capable of exerting *in a limited degree*, whilſt in its ſtate of deeper degradation; for, touching the portion of *cogitation* and *conſcientiouſneſs* the brute creation are poſſeſſed of, it is impoſſible for us to ſay; it may, for aught we know to the contrary, be equal to our own: we are barely authorized in our conception drawn from viſible phenomena, that their powers are under ſome kind of reſtraint, but of what nature we know not; nor does it follow from the premiſes, if granted,

granted, that their cogitative faculties ſhould be under any reſtraint at all. We ſee that they are in general miſerable, without remedy or comfort; but that man is only ſo by predilection, having reſources within himſelf, if he pleaſes to employ them, that are capable at all times of conſtituting his felicity; and this privilege marks to us the ſpecific difference and ſuperiority of the *ſame ſoul in brute and man.* In the *firſt* it may be ſaid to be in *a cloſe priſon*, and in the laſt, a priſoner more *at large*, and capable of working out its full and *final liberty*; a privilege it cannot obtain by iſſuing from the mortal brute form, which is deſtined to be its ſtate of *puniſhment* and *purgation*, as before obſerved, and that of *man only*, its ſtate of *trial* and *probation*; from which form alone it can poſſibly emerge to its priſtine celeſtial ſtate. It ſeems to have been the ſentiments of *Lucian*, as well as of *Pythagoras*, and many others of the ancient philoſophers, that what conſtitutes the greateſt puniſhment of the brutes, is *their conſciouſneſs* of having animated the *form of man*, and of not having benefited thereby; and that it is by their retaining the ideas of their former ſtate of humanity, that many of their ſpecies, by ſmall training, ſo readily comprehend his language and inſtructions.

Chime-

Chimerical as this opinion may ſeem to ſome, it appears in our judgment to have a good foundation.

113. From what has been ſaid, we have the pleaſure of thinking the philoſophic reaſoning of the learned *Baxter* ſtands confirmed and illuſtrated; the ſenſible ſuggeſtions of the Rev. Mr. *Berrow* enforced and verified; the doubts and perplexities of the Rev. Mr. *Dean*, touching the *cauſe* for which the brutes are doomed to miſery, fully ſatisfied; and the bold aſſertions of Mr. *John Ilive* well grounded, from whom we candidly confeſs we took our firſt hints, and became a thorough convert to his hypotheſis, upon finding on enquiry, and the exertion of our own reaſon, that it was built on the firſt divine revelation that had been graciouſly delivered to man, to wit, THE CHARTAH BHADE OF BRAMAH; although it is very plain Mr. *Ilive* was ignorant of the doctrine of the Metempſychoſis, by confining his conceptions only to the angelic fall, man's being the apoſtate angels, and that this earth was the only hell; paſſing over in ſilence the reſt of the *animal creation*.

114. As

114. As the ancient doctrine of the Metempſychoſis alone accounts, as has been ſaid, for the creation, nature, and ſtate of man and beaſt, ſo it alſo clears up many difficulties and objections that have frequently been ſtarted concerning the *true nature* of *Chriſt*; ſome conceiving him to be "*very God of very God*," that is, *God himſelf*, if they mean any thing: others conceive him to be *God and man*, but in what ſenſe we believe infinite wiſdom itſelf could not explain to the comprehenſion of a finite underſtanding——Others conceive *Chriſt* to have been *mere man*, enlightened or inſpired by God to a *ſuperlative degree*, and diſavow the *pre-exiſtent* ſtate of his ſoul or ſpirit. Touching the *two firſt* of theſe opinions, we have already given *our conceptions*, eſteeming them enthuſiaſtic, if not blaſphemous; but reſpecting the ſupporters of *the third*, they ſhun (we fear) *Sylla*, and fall upon *Carybdis*.

115. A Treatiſe (which we never ſaw or heard of before we had cloſed our Second General Head, although publiſhed in 1767) intitled, "The true Doctrine of the New "Teſtament concerning *Jeſus Chriſt* con"ſidered," contains a plauſible chain of objections to his ſuppoſed *pre-exiſtence*. Although

though in that book, and the appendix, we have the ſingular pleaſure of finding our ſentiments upon the evil tendency of the Athanaſian doctrine, and the true meaning and reading of the firſt chapter of St. *John*'s Goſpel, ſupported by ſo learned and judicious an advocate *for truth*; yet—we cannot avoid thinking that this author hurts the cauſe of Chriſtianity in a moſt tender part, by conteſting the pre-exiſtent ſtate of *Chriſt*, and thereby diveſting him of his *original divinity*, the criterion, the *ſine qua non* of his doctrines; for when he conſiders him as only *mere enlightened man*, he moſt certainly goes counter to the expreſs declarations of *Chriſt*, in many places of the Goſpels touching himſelf, his pre-exiſtency, and nature of his miſſion, as being a delegate *immediately* from heaven; but more particularly in St. *John*'s Goſpel, chap. iii. 16, 17, and 18th verſes. We concur in ſentiment with this writer, and feel very diſtinct ideas reſpecting the Deity of the Father, and the *divinity* of the Son; but when he could without ſcruple admit, that *divinity* and *humanity may unite*, or rather, as the learned *Baxter* ſtates it, that God, by his omnipotency, can unite a ſpiritual being to any *material form* he pleaſes; we cannot conceive why he ſhould ſtumble at allowing the pre-exiſtence of the *divine Spirit of Chriſt*. The

creation and miſerable exiſtence of every mortal intelligent being, we have fully proved, can only be compatible with the juſtice of God, upon the ſuppoſition of the pre-exiſtent ſtate of their ſpiritual part or *ſoul*; then where lies the difficulty of ſuppoſing the pre-exiſtent nature of *Chriſt?* as the *firſt created, the firſt begotten* of God of *all celeſtial beings*, before all worlds, delegated by the Father to *unite for a time* with the mortal form of man, for the great purpoſe of ſalvation to a race of offending intelligent beings——Thus *Chriſt* may literally, with propriety, and without any myſtery or confuſion of ideas, be ſtiled and acknowledged THE SON OF GOD AND MAN, as he himſelf occaſionally uſes both thoſe titles.——When this learned and ingenious writer gives an unprejudiced hearing, and full force to the doctrines of the Metempſychoſis, and duly weighs the inſufficiency of every other human hypotheſis, to account for the *phenomena* of *our preſent exiſtence*, and indeed of *all nature*; he will, we flatter ourſelves, receive full conviction that his doubts and diſbelief of the pre-exiſtent ſtate and *original divinity* of *Chriſt*, were ill-founded, and not *the true doctrine of the New Teſtament.*

116. If

116. If *reaſon* and *religion* are deemed worthy a place in the argument, man has now the fulleſt conviction from *both*, of the true relation in which he ſtands to the whole brute creation, and that he can lay no rational claim to the power he has aſſumed for a multitude of ages paſt over ſome of their ſpecies; nor has he any the ſmalleſt juſtifiable pretence for the uſes to which he has converted others of them, murdering ſome for the gratification of his depraved unnatural appetites, ſubjecting others to the moſt cruel labors without humanity or remorſe, devoting others for his wanton ſport to premeditated deaths, attended with all the cruel and affecting circumſtances of *protracted terror*; training, exaſperating, aiding, and abetting others to bloody combats of death againſt one another of the *ſame ſpecies*; ſpiriting up and encouraging others of them, *of different ſpecies,* to diſcord, contention, and battle, worrying each other, ſometimes to death itſelf, for man's inhuman diverſion; impriſoning and diveſting others of the ſpecies of *that liberty* which was originally given to them by their Creator, upon a tenure equal with man's own; and this only for the ſake of a *trifling amuſement* and indulgence to the ear; exhauſting the ſtrength, and abridging the lives of multitudes of the moſt noble of the brute crea-

 tion

tion *in contentions of ſpeed*, for the baſe purpoſes of *iniquitous gain* and *worthleſs fame*, acquired not without the application of many cruel ruthleſs ſtripes, gaping wounds, and languid ſweats, that human pity, *if it had exiſtence*, would ſhudder at.

117. The above catalogue *of evils*, which man has hitherto, without ſcruple or feeling, wantonly loaded the brute creation with, we will ſuppoſe may be aſcribed to his having loſt ſight of *their original dignity*, and the *relation* they truly ſtand in to himſelf; and therefore this ignorance may, in ſome degree, be pleaded in extenuation of his guilt: but now he is fully evinced of *both*, he in future remains without excuſe, if he does not recede from practices that are neither warranted by reaſon, religion, juſtice, or the common dictates of humanity. The further to induce him to this worthy receſſion, we beg leave to remind him, that every brute is animated with *a ſoul* identical to *his own*, advancing only *in a progreſſive ſtate* TO MAN; and that he has no right either to haſten, or retard *that progreſſion*, that being an act which God has reſerved to himſelf alone: GOD has ſaid,——"*Thou ſhalt do* NO *murder*," and man has had the boldneſs, either totally to diſregard this commandment, or by putting

his

his own conſtruction upon it, has infringed it in every ſenſe, where power gave him the means: how could we then expect mercy for the brute creation, when he has ſhewn none for his own ſpecies? But this is a kind of murder we ſhall not ſpeak to here, intending in this place further to examine his pretenſions *not only to murder, but to eat the animal beings*, and the fatal conſequences of this tranſgreſſion to the world, requeſting our readers will have the goodneſs to advert to what has been already preſented to them on this ſubject in our 103d and few following paragraphs. We know, that in this diſcuſſion we ſhall meet with potent enemies to contend with, no leſs than a moſt formidable train of all the ſenſual appetites and paſſions, but that ſhall not deter us; human reaſon, although long debaſed, and ſubjected to the dominion of *Circe*, is not quite extinct, and only wants to be rouſed by application of the *celeſtial Moly*, to ſhine forth in its native and original luſtre.

118. Beſides man's conceit of his right of dominion over the brute creation (which has been ſufficiently refuted) he urges *two* other pleas in ſupport of his practice of *killing and eating his fellow-creatures*; theſe he thinks are unanſwerable——*The firſt* is the obvious courſe and deſtination of Providence,

 whereby

whereby we ſee that every race of the animal creation are in a perpetual ſtate of war, and doomed to be a prey, the one to nouriſh and ſuſtain the other *;—the fact, if laid down as a *general* poſition, may be admitted, but with large exceptions, as many tribes of quadrupeds are exempted from that general law of nature, as the horſe, the the cow, the deer, the goat, the ſheep, &c but allowing this plea to have its full force reſpecting the carnivorous tribes of the brute creation, yet *man* cannot avail himſelf of this law; *they* deviate not from the line preſcribed them by the God of nature, but man, in becoming *a beaſt of prey*, acts not only in violation of his order and rank in the ſcale of beings, but alſo in oppoſition to an expreſs interdict of God, as promulged in the Bramanical and Moſaic hiſtory of his creation before cited; and indeed, upon a ſurvey of the natural conſtruction of his form, the quadrupeds above ſpecified might gorge and regale their appetites upon animal food with equal propriety as man, who cannot plead *the law of neceſſity*, which carnivorous animals ſeem to be ſubjected to for their daily ſubſiſtence.

119. Let us not, however, in our abundant zeal for the brute creation, be wanting

* Vide Part II. from page 77. to 85.

in our due applauſe to the amazing and unaccountable *moderation* and forbearance of man, in that he has not in *Europe* yet arrived, to what moſt certainly muſt be the higheſt perfection of good eating, *the fleſh of his own ſpecies*; which, from the nature of its regimen, and the repletion of animal ſalts and juices, muſt yield a much more exalted flavor, and higher enjoyment, than any other kind of *brutal fleſh* can poſſibly afford.—*Swift*, of ever witty and ſarcaſtic memory, was ludicrous on this ſubject; but we are quite ſerious, and think man's abſtinence from this *ſupreme indulgence* the more to be honored, and the more wonderful, as he is not without precedents for the practice, on the authentic records of *America*, and other *ſavage nations*; beſides——his virtue ſhines brighter in this *great ſelf-denial*, when he may with propriety urge very cogent *political* reaſons, that would fully juſtify his tranſplanting that *luſcious delicacy* and faſhion into *Europe*, to wit, the *increaſing ſcarcity* and *high price* of all animal food, both which evils would be effectually and ſpeedily averted from us, by the project of—KILLING AND EATING THE CONSUMERS*; from which practice, the too great population of the human ſpecies would alſo be prevented. A conſideration which

leads us to man's *fecond plea* for killing and devouring the brute creation.

120. *The immenfe increafe of the animal creation*, which it has been fuppofed would over-run the world, and endanger man's fafety and exiftence, has been urged as an unanfwerable *plea of neceffity* for their deftruction;—to fay nothing of the wickednefs of this argument, which directly and openly arraigns the wifdom, goodnefs, and mercy of God, we will confider the force of it, and hope to prove it as ill-grounded as the former; for, in the firft place, fuppofing (although not allowing) the fact, it can only give a fanction to man for killing, *but not for eating:* nor can this argument poffibly be applied, even with the femblance of propriety, againft any fpecies of the brutes, but thofe that are obvioufly obnoxious to him, and thefe fhun his fociety.——Any fuperabundant increafe of the *finny race* cannot poffibly affect man's fafety or exiftence, yet he deftroys and devours them in common with their terreftrial and aerial brethren.——But to fhow the fallacy of this plea, we find it levelled only againft thofe unoffending animals which man has deftined *for his prey*, and no pretended inconvenience is felt from the increafe

creaſe of thoſe ſelected for our pleaſure or our labor, as witneſs the elephant, the horſe, &c.——But to cut this plea ſhort, and diveſt it even of plauſibility, let us appeal to facts, which ſet all reaſoning at defiance;—let us caſt our eyes back on the ancient extenſive empire of *Indoſtan*, where, for a long ſucceſſion of ages, to the late period of their ſubjection to *Tamerlane*, no animal was ever bereaved of life, but left to its natural decay and diſſolution, and yet their increaſe was never found, or objected to as an evil, or obnoxious to man.—On the contrary, it is moſt evident, throughout the whole animal creation, man not excepted, that God has wiſely adjuſted the principles of decay in each, in a juſt proportion to their increaſe or prolific qualities, in ſuch an equipoiſe, that the one ſhall not exceed the other, to the confuſion or detriment of his works.—If we admit, that ſome parts may be overſtocked, and that the increaſe may exceed the means for their ſupport, yet this affords no plea or ſanction for ſlaughtering and eating them;—ſince man has, without any authority from God or nature, doomed them to labor, to evade and ſet at nought that part of his ſentence which decreed "*that he ſhould till the ground by the* "*ſweat of his own brow,*" let him, in caſe of a ſuperabundant increaſe, *as the leaſt ſin-*

ful,

ful, export them to other regions that may ſtand in need of them for ſimilar purpoſes, in place of devoting them to death, for the gratification of his unnatural appetites.—— There may be one ſituation, and one only, wherein man can poſſibly, with ſeeming juſtice, deſtroy the animal creation; and that is, when there ſhould be ſuch an increaſe of thoſe ſpecies of ſimilar conſtruction with his own reſpecting maſtication, &c. that ſhould rob or diveſt him of that food which God and his own nature originally marked and pointed out for his ſole ſubſiſtence; in ſuch a caſe, provided he had no other means of freeing himſelf of them, he poſſibly might ſtand vindicated in killing, but *in no caſe* in eating them.——What has been above alledged reſpecting the empire of *Indoſtan,* may be as juſtly applied to other regions and people of early times, as we ſhall have occaſion to ſpecify below, where we purpoſe to enquire, when the vice of ſlaughtering and devouring the brute creation began, and conſider its fatal conſequences, *as one of the great roots of phyſical and moral evil in the world.* But before we proceed to this enquiry, it is neceſſary to obviate another plea in defence of this error, which juſts now ſtarts up, and arreſts our intended courſe.

121. Man,

121. Man, when hard preſſed, and at a loſs for rational argument (for he cannot eaſily and with a good grace give up the ſavory fleſh-pots of *Egypt)*, has advanced a *third plea* in ſupport of his practice, which he would alſo ſanctify into *a plea of neceſſity*, which is, that without the uſe of animal food, and vinous and ſpiritous potations, the human form could not be ſuſtained in full health and vigor.——Surely man cannot be in earneſt, when he urges this as argument, for not only the experience of nations, but daily inſtances in multitudes of individuals are againſt him.——The ſuperlatively wiſe and inſpired DANIEL, in his firſt chapter, exhibits to mankind a fine leſſon, which comes in point to invalidate this futile plea.——The King of *Babylon*, deſirous of having ſome youths of the royal *Hebrew* line trained up in his court, "*to ſtand* "*before the King*," he appointed them a daily proviſion of the *King's meat*, and *the wine* which he drank; but *Daniel*, anxious that neither himſelf nor the royal youths ſhould be defiled, rejected *the meat and wine*, and making an intereſt with the governor that was ſet over them, "beſeeched "him to give them *pulſe to eat*; *and water to* "*drink*;" the reſult was, that at the expiration of the time prefixed by way of experiment, "*their countenances appeared fairer*, "*and*

"*and fatter in flesh than all the children who*
"*had eat the portion of the King's meat.*"—
Thus we humbly conceive that we have fairly driven man from every subterfuge, every retrenchment, which he has cast up in defence of the cruel and unnatural practice of *killing* and *eating* his fellow-brethren of the animal creation, without *any necessity, or other rational plea, for so doing.*

122. When, or in what period of the world, man fell into the fatal error of murdering and feeding upon his elder brethren of the creation, is difficult to fix with any precision, although we may with much probability conclude it had a very early rise; as it has been observed, man grows not wicked all at once, so we may rationally conjecture this vice became not general, until within the space of three thousand years back;—that copious fountain of wisdom and knowledge, that incessant advocate for the rationality and morals of the brute creation, the learned author of the Turkish Spy, recites many authorities in proof, that this vice was not practised in the *first times*, but was an innovation on the primitive manners of mankind; he honors the Brachmans of *India*, and seems to be a convert to the doctrine of the Metempsychosis; he stands amazed at the signal circumstances, pecu-

liar only to the SANSCRIT, and the four books of the law (*i. e. the Chartah Bhade of Bramah*), written in that language; he thinks it ſtrange that no hiſtory ſhould mention *ſo divine a ſpeech*, and draws his concluſion of the ſuperior antiquity of the Bramins, their language and books, to the reſt of the world,—" *in regard that they fall not* " *within any records, ſave their own.*"—— He then, with great truth, remarks, that the people of *Indoſtan* are the only people in the world who have, in all ages to this day, paid a ſtrict obedience to that firſt injunction and law of GOD, *Thou ſhalt neither kill, nor eat thy fellow-creatures of the brute creation.* He alſo inſtances, that the primitive *Perſian* and *Egyptian* Magi abſtained from and prohibited this vice to their followers, and this abſtinence remained inviolate ſo long as they retained the pure theology which had been communicated to them by their neighbors the Bramins of *Indoſtan*. ——He alſo notes, that the ancient Druids of *Gaul* and *Britain*, who taught the doctrine of the Metempſychoſis, abſtained from killing and eating animal food, and remarks likewiſe, that the firſt people of the world made offerings to the gods only of the fruits and flowers of the earth, which has been, and is uniformly the practice of the people

of

of *Indoſtan* to this time.—He recites, that the precepts of *Triptolemus* and *Draco*, the firſt law-givers of the *Athenians*, comprehended the whole ſyſtem of virtue and piety in practiſing theſe few following rules: "Let "it be an eternal ſanction to the *Athenians*, "to adore the immortal Gods, to revere the "departed heroes, to celebrate their praiſe "with ſongs, and the *firſt-fruits of the* "*earth, and neither to kill man or beaſt*."

123. In whatſoever age this depravity took its riſe, it is plain it obtained not generally all at once, but by ſlow degrees; and as every *other* ſpecies of wickedneſs gained footing and flouriſhed in the world, ſo we may ſuppoſe this alſo grew to maturity with them, and became univerſal, except in the ſingle inſtance of a whole nation, marked above. The uſe of vinous, and afterwards ſpiritous potations, we conceive had a later riſe, and was a natural conſequent of an appetite previouſly vitiated by the unnatural reliſh of animal food; and we think it moſt probable, that both theſe vices firſt took poſſeſſion of man in ſome period of what *Bramah* calls the *Tirtah Jogue*, or ſecond age, immediately ſucceeding the *Suttee Jogue*, or age of truth and righteouſneſs; for it was in the *Tirtah*

Jogue * (which may be properly ſtiled the firſt age of evil) that the influence of *Moiſaſoor* or *Satan* brought about the *ſecond* defection of one-third of the angelic ſpirits; and as his power increaſed during the ſucceeding *Duapaar* and *Kolee Jogues* †, ſo we may rationally couclude the *two vices* under conſideration became univerſal (excepting the *Gentoos*) about the middle of the *Kolee Jogue* or age of corruption, that is, about three thouſand years ago: how it happened that the *Gentoos* alone, either never fell into the vice of killing and eating the animal beings, or were reclaimed from it, is eaſily accounted for, from God's poſitive injunctions againſt it ‡, delivered by the mouth and ſcriptures of *Bramah*; for as to the uſe of vinous and ſpiritous liquors, it ſhould ſeem that was a vice not in being at the period in which that inſpired legiſlator revealed his *Chartah Bhade Shaſtah* to the *Gentoos*, to wit, 4870 years ago, for if it had, it is moſt probable it would not have eſcaped his notice and prohibition;—and yet the *Gentoos* abſtain as religiouſly from the one vice as the other, probably from ſome poſitive injunctions laid upon them

* Vide Part II. p. 68 and 69.
† Ibid, p. 70 and 71.
‡ Ibid, p. 51 and 52.

in

in the *Insoff Bhade*, or fourth book of *Bramah*'s Shastah.

124. To give the devil his due, it must in justice be acknowledged, that the introduction of these two *first-rate vices* was a master-piece of politics in *Moisasoor or Satan*, who alone was capable of working so diabolical a change in rational intellectual beings. He had prescience enough to foresee, by reasoning from causes to effects, that if he succeeded in the attempt, he should be able in time to counteract and utterly circumvent the merciful intentions of GOD towards the delinquent spirits. To this he was stimulated by several different motives, all tending to the same end;—he considered them, from their persevering in penitence and holiness throughout the *Suttee Jogue*, as in a state of rebellion against himself, and with good reason, as they had acknowledged him for their King and Leader in heaven;—he had also, with grief and indignation observed, that during *that age* multitudes of them (on whose fidelity he had depended) had escaped out of his reach, and were advancing through the regions of purification towards their lost seats, and that probably the next age would leave him without any other subjects but those of *his*

own

own tribe, whoſe allegiance to him he knew was inviolable; therefore, effectually to guard againſt a farther revolt of his old aſſociates, he meditated the infernal ſcheme of tempting them to the uſe of animal food, and intoxicating drinks, as an infallible expedient that would fully anſwer all his diabolical purpoſes. For, *firſt*, he knew he ſhould thereby lead them into ſin and diſobedience, by a breach of an expreſs command and prohibition of their God. *Secondly*, he was ſenſible that thoſe unnatural aliments would inflame and exalt the deſires *of the fleſh*, above the rule and dominion *of the ſpirit*. *Thirdly*, he knew alſo, that by natural conſequence *diſeaſes* would enſue, that muſt aſſuredly *abridge* their *term of probation* in the form *of man*, which would be no inconſiderable point gained. *Fourthly*, his penetration made it obvious to him, that this *inflamed ſtate of the human body* (from the continued acceſſion of animal ſalts and juices, heated and fermented by the auxiliary force of ſpiritous liquors) would be propagated through the ſpecies; and that the ſure effects would be, their *giving birth* amongſt them to a train of monſtrous, unnatural, violent, and conſequently ungovernable paſſions, as luſts of every kind and ſpecies, ambition, avarice, envy, hatred, and malice, &c. that would regularly pro-

duce *a progeny* of concomitant actions and effects; as, invasions of property, contentions, wars, battles, murders, and sudden deaths. *Fifthly*, he foresaw a farther favorable consequence from the indulgence of these passions, as that they would, by the natural force of their operation, engage and confine their pursuits to the temporary sensual enjoyments and acquisitions of *this world only*, and cause them to lose sight of *the next*, as well as of *the means* by which they were destined to regain it. These deviations from the path marked out for them, *Satan* knew would in the end estrange their God from them, and that they and their posterity would become *his own*, from generation to generation.

125. It is worth enquiry, by what system of craft *Moisasoor, or Satan*, could possibly induce rational beings so widely to swerve from their obedience, and from their original nature and dignity, into that of lions, tigers, wolves, &c. beasts of prey; nay, to exceed them in every kind of vicious refinement, and to leave them so far behind in the race of luxurious, voluptuous gluttony, besides the *exalted invention* of either entirely divesting themselves of their senses and reason, or of turning them from their bias, by the licentious guzzle of wine and spirits;

an enchanting relifh and enjoyment, which the brutes have not yet arrived to, one fpecies of them only excepted, which approach in kind the neareft to our own, viz. the Satyr, Oronootan, Baboon, and others of the fame race, all of which (the firft excepted) we have feen fmoke and drink until they became as completely beafts *as man himfelf*; fo that man has not fo much caufe to plume himfelf upon this glorious acquifition, as he poffibly and vainly may have flattered himfelf withal.—-But, not to lofe fight of our enquiry by any farther reflections on thefe grievous truths, fo degrading to humanity,—we may fuppofe, that *Satan*, having had experience that the angelic fpirits, in their fuperior and pre-exiftent ftate, had not been proof againft his artful feductions, began his operations, and exerted his influence, firft upon thofe who were appointed to prefide over the ceremonies of religious worfhip, rightly judging, that if he could corrupt thofe who had the lead on earth, the reft would fall an eafy prey; he was aware, that if he abruptly propofed the deftruction of their fellow-creatures, without fome fpecious plea, human nature might ftart at the propofition: he therefore cunningly fuggefted the fanctifying their murder by offering them up in facrifice, as a work that

would be moſt acceptable to the Deity; he doubtleſs likewiſe inſinuated, they would thereby not only do a thing pleaſing to God, but alſo render a ſignal ſervice to their delinquent brethren, who they knew were impriſoned in the brute forms, the ſhortening whoſe lives would expedite their progreſſive advance to that of man, from which form alone they could regain their loſt ſtations in the celeſtial regions. That this was an argument *Satan* laid no ſmall ſtreſs on, appears obvious from this, that it has been frequently made uſe of by ſeveral ancient prieſts and philoſophers, *his faithful deputies*, in juſtification of the inhuman practice.— This great point gained, *Satan* met with little difficulty in prevailing on them to taſte; and thus by degrees the killing and eating the moſt innocent ſpecies of theſe devoted miſerable beings, became an eſtabliſhed *religious cuſtom* all over the world; a practice, ſay the Bramins, which the devil himſelf could *only* have forged.——Yet *Satan* thought himſelf not quite ſecure of his votaries, without playing an after-game that would infallibly work out their future perdition; therefore his next ſtep was to influence them to extend their *religious ſacrifices* to their *own ſpecies:* to bring them to this ſupreme pitch of wicked ſuperſtition, he

he found ſome difficulty, but at length prevailed, by inſinuating, that they would thereby not only more effectually deprecate the diſpleaſure and vengeance of the gods, but alſo free the ſouls of thoſe who were thus devoted, from future tranſmigrations through the mortal brute forms of puniſhment and purgation.—If any of our readers doubt the addreſs and ſucceſs of *Satan* in this arduous attempt, we have only to recommend them to the peruſal of the hiſtories of the ancient *Phenicians*, *Tyrians,* and *Carthaginians*, who were all *ſhoots* from the *Chaldean ſtock,* and alſo the hiſtory of the *Canaanites* in our Old Teſtament.——*Satan* ſtill thinking his ſcheme defective, gave the finiſhing ſtroke to it, by ſuggeſting the practice of pouring out *libations* of wine to the gods, without which the ceremonies of religious ſacrifices would be imperfect; this obtained, he left them to themſelves, knowing, that as they had ſo readily been induced to eat of the one, they would of courſe make as licentious a uſe of the other; and that he ſhould, from the natural united effects of both, always find them in a proper ſtate to receive any diabolical impreſſions he ſhould in future ſuggeſt to them, by his own immediate operation on them, or by thoſe of his infernal agents:—and thus, although

though he had failed of acquiring *ſupreme worſhip* in heaven, he at length effectually obtained it on earth.

126. We may with probability conclude, that ſome ages (although not many) might have elapſed before the laity came in either for a bit or a ſup of thoſe religious ſacrifices; that theſe obſerving (by the inſtigation of *Satan)* how their prieſts *piouſly devoured them*, began to demur againſt ſupplying them with victims, unleſs they alſo came in for a ſhare, which at laſt they obtained; the prieſts ſtill reſerving the moſt delicious morſels for themſelves.——And thus, in proceſs of time, both prieſts and laity killed and eat the brute creation in common, without even *the pretence* of religious motives, or indeed any principle at all; a point which *Satan* foreſaw they would in the end arrive at, and the event confirmed the ſagacity of his judgment in forming a plan which at once afforded him a triumph over GOD *and man.*

127. Having above, we humbly conceive, made it manifeſtly appear, to the full conviction of every unprejudiced reader, that the *two vices* which we are combating have been, and ſtill are, the pernicious

roots

roots from which all moral evils ſprang, and continue to flouriſh in the world; permit us next to repeat, that (according to the ſhewing of the philoſophers, moraliſts, divines, and hiſtorians of all nations) *there has been an utter depravity in mankind in every part of the known earth, from the earlieſt records of time.* Let any caſuiſt aſſign any *other adequate cauſe* for this univerſal depravity and corruption of the ſpecies, that will account for this phenomenon, better than thoſe which we have above attributed it to, and we will moſt readily give up our ſyſtem;—*a cauſe* there muſt be ſomewhere, and that a general one too, that could produce ſuch *uniform effects.*——Divines point out no other cauſe than that we are undoubtedly under *the influence of the devil.* This we know as well as they, but they ſeem not to know *how* it happened that we came under that direction; all the learned of the world concur in the opinion that *there was a time* when *primitive man* was not under his dominion: the angels *continued good* for a long ſpace before they fell a ſacrifice to his ſeductions, and their own ambitious folly; and ſo they did again for an age, when doomed to animate mortal forms on earth, for their firſt tranſgreſſion; and they perſevered in angelic virtue until *Satan* projected the introduction of thoſe *two vices,*

 which

which he was ſenſible would infallibly work ſuch a change in the human body as would of courſe impair it, and conſequently that the free uſe, exerciſe, and operation of the *ſpirit*'s intellectual powers of rectitude would be impeded, and liable to perverſion by foreign influence, which otherwiſe would have remained in full force and vigor, as is verified by many inſtances on record, where man, by abſtaining from theſe *capital vices*, has kept his ſoul in ſuch a ſtate as to reſiſt every effort *of Satan* to provoke him to ſin.

12°. When the cauſe of any diſeaſe is diſcovered, it amounts to more than half a cure. Would man exert his intellectual powers, he would ſoon pull down what *Satan* has been ſo many ages erecting; his empire has acquired no ſtability but from our eaſy ſubmiſſion to his diabolical ſuggeſtions; and that in ſuch wiſe, that we can now hardly be ſaid to have any claim to that original free agency given to us, for the very purpoſe of withſtanding his influence; remove the cauſe, the effect ceaſes. When man returns to his natural, primitive, ſimple aliments, his inordinate deſires, his paſſions, and their direful iſſue, will as naturally ſubſide, as they roſe; then we may form a well-grounded hope of the renewal

renewal and reſtoration of the *primitive age* of purity and holineſs; that *halcyon age*, when man banqueted with innocence and content upon the delicious produce of his parent earth, without a thought of killing and eating his fellow animals;—that age, wherein the feathered tribe could in freedom and ſecurity range in their proper element without dread or apprehenſion of the cruel fowler;—when the roes and hinds, with the timorous hares, might gambol and ſcamper at pleaſure over the boundleſs plains, without the riſk of being ſcattered and drove, in protracted terrors and diſmay, to the mountains, rocks, and brakes for ſanctuary againſt the purſuit of the ruthleſs hunter;—when the ſcaly independent race enjoyed at large their watery courſe, without moleſtation, from the artful wiles of the inſidious angler;—when the ſea remained yet unexplored, and COMMERCE, that *bane* (falſely called the cement) of mankind, had not a being, and was not, as now, an inſtrument in the hands of *Satan* to excite the ſpecies to invaſions, fraud, and blood; the natural produce of the earth in every region ſupplied its offspring with all that was uſeful and neceſſary, becauſe men were ſtrangers to irregular deſires, and we have no *ſolid reaſon* to imagine its inhabitants were leſs numerous then, than now.

As

As the wickedneſs and unbounded violence of man brought on a rueful change on the face of the globe, ſo we might rationally hope and expect, that on an univerſal return to his *primitive goodneſs*, GOD would reſtore to him his habitation, in all its original beauty and *natural fertility*.——This happy reſtoration would man eaſily accompliſh, if he prevailed with himſelf to abſtain from theſe two capital vices, which were, as before obſerved, the parents of every other ſubſequent tranſgreſſion on earth;—JUSTICE would then return in freſh luſtre from her long baniſhment, accompanied by the lovely train of *temperance*, *harmony*, *reciprocal benevolence*, and *laſting peace*; HAGGARD DISEASE would be drove into a longer baniſhment than even *Juſtice* ſuffered, and (like her) only be known *by name*.——— DEATH would be commanded to ſtand aloof, that man's happy term of probation on earth might be extended to a greater length, as a means for his future ſalvation. ——Then, and then only, may we hope to ſee and feel the ſacred doctrines of *Chriſt*'s goſpel operate *univerſally* on mankind, by producing a general rectitude of morals and piety.——We are not ſo ſanguine as to expect that this wondrous change would be brought about in *one generation*, but the *next* would moſt ſenſibly experience its

its happy effects, and *Satan* would ſoon find himſelf repulſed and baffled in all his cunning and deep planned machinations, and be obliged to retreat with diſgrace, and ſeek an empire in ſome other region of the univerſe.

129. Now, as it appears beyond a controverſy, that the *depravity* herein lamented began in the prieſthood, who firſt unhappily fell under the influence of *Satan*'s wicked ſuggeſtions; ſo it is undoubtedly incumbent on popes, patriarchs, cardinals, archbiſhops, biſhops, prieſts, paſtors, and rulers of every church on earth, to ſet the pious example of beginning a general reformation of theſe two execrable evils, the killing and eating the rational brute creation, and guzzling vinous, &c. potations, ——They would do well to conſider, that the perſevering in theſe vices themſelves, burdens *them* with a double weight of ſin, as being the firſt aggreſſors, and as being ſpecially commiſſioned to guard the morals, and point out the right road of worſhipping the Deity to the laity; conſiderations which, joined to their known aſſiduity and anxiety for the ſalvation of mankind, leaves us not the ſmalleſt room to ſuſpect, that they would heſitate a moment to ſet ſo laudable and eſſentially neceſſary a precedent.

dent. To one unſkilled in the workings of human nature, and the powerful ſway of the prince of the air, it may appear aſtoniſhing, that ſo learned and holy a body of men ſhould continue ſo long immerſed in ſuch groſs enormities;—but when we reflect, that the *(now human)* angelic ſpirit fell when it was more pure, and endued with more ſuperior and enlarged powers, let us ceaſe to wonder at its *errors* in its preſent degraded ſtate, and aim only at the correction of *them*.—As an encouragement to attempt and proſecute this great work (we may juſtly ſay) *of ſalvation*, we ſhall remark, that as the laity too readily followed the example of their ancient reverend teachers, ſo it may be reaſonably preſumed, they will as readily, in theſe our times, joyfully ſubſcribe to and ſupport their ſacerdotal leaders in the pious reformation of theſe unnatural and impious practices, as it would ſo manifeſtly inſure to them their *preſent*, as well as *future happy exiſtence*.

130. Before we quit this our Third General Head, we will, to enforce our arguments, take leave to preſent our readers with a lively picture of man's *primitive ſtate* in the age which we are laboring to reſtore him to; and alſo the progreſs of evil, ſuperſtition, and idolatry which *Satan* reduced

duced mankind to, after he had prepared them, *as above,* to receive any impreſſions he was pleaſed to meditate for their deſtruction.—Both theſe are drawn by an author profoundly ſkilled in every ſpecies of learning and wiſdom.——" They went out and " in, ſlept and waked, labored and reſted, " in ſafety and quiet. Avarice, envy, and " injuſtice, had not as yet corrupted the " minds of mortals. The earth brought " forth corn, herbage, and fruits, without " the huſbandman's or gardener's labor. All " places abounded with plenty of *innocent* " refreſhments, and thoſe primitive inha- " bitants coveted no more. The cattle " and the bees afforded them milk and " honey, and the fountain-waters were ge- " nerous as wine. This globe was a com- " plete paradiſe, and no miſtaken zeal had " taught men *religiouſly to invade another's* " *rights, and in a pious fury to murder their* " *neighbors, in hopes of meriting heaven* " *hereafter.*——The law of nature was in " univerſal force. Every man purſued the " dictates of Reaſon, without hearkening " to religious ſophiſtry, and ſacred fables." ——" But——when (at *Satan*'s inſtigation) " the lucre of gold had corrupted men's " manners, and they, not contented with " the riches and ſweets which the ſurface " of the earth daily afforded them, had

" found

" found a way to deſcend into her bowels,
" ſtung with an inſatiable deſire of hidden
" treaſures; then began injuſtice, oppreſ-
" ſion, and cruelty to take place. Men
" made incloſures for themſelves, and en-
" compaſſed a certain portion of land, with
" hedges, ditches, and pales, to fence them
" from the invaſions of others; for the
" guilt of their own vicious inclinations
" filled them with fears, and made them
" jealous of one another. They built them-
" ſelves ſtrong holds, fortreſſes, caſtles,
" and cities; and their terrors increaſing
" with their criminal poſſeſſions, they per-
" ſuaded themſelves that the very elements
" would prove their enemies, if not pacified
" by bribes and preſents. Hence ſprang
" the firſt invention of altars and ſacrifices,
" and from theſe pannic fears of mortals,
" the *gods* derived their pedigree; for one
" built a temple to the Sun, another to the
" Moon, a third to *Jupiter*, *Mars*, or the
" reſt of the planets. Some adored the
" Fire, others the Water or Wind. Every
" one ſet up to himſelf ſuch a god as he
" fancied would be propitious to him.
" Thus error, being equally propagated
" with human nature, they created an infi-
" nite rabble of imaginary deities, paying
" to thoſe idols the ſupreme incommuni-
" cable

" cable honors due only to the Eternal
" Eſſence, Father, and Source of all things."

Fourth General Head.

131. With our readers permiſſion, we will open this head with the following texts of *Bramah*'s Chartah Bhade *,——" The
" Eternal One ſpoke again and ſaid—
" I have not with-held my mercy from
" *Moiſaſoor*, *Rhaboon*, and the reſt of the
" rebellious *debtah*;—but as they thirſted
" for power, *I will enlarge their powers of*
" *evil*;—they ſhall have liberty to *pervade*
" *the eight boboons* of purgation and proba-
" tion, and the delinquent *debtah* ſhall be
" expoſed and open to the ſame temptations
" that firſt inſtigated their revolt: but the
" exertion of thoſe *enlarged powers* which
" I will give to the rebellious leaders ſhall
" be *to them* the ſource of aggravated guilt
" and puniſhment; and the reſiſtance made
" to their temptations by the perverted
" *debtah*, ſhall be TO ME *the great proof* of
" the ſincerity of their ſorrow and repent-
" ance."——" The Eternal One ceaſ-
" ed—And the faithful hoſt ſhouted forth
" ſongs of praiſe and adoration, mixed with
" grief and lamentation for the fate of their

Fourth General Head.

* Vide Part II. p. 57.

" lapſed

" lapſed brethren.——They communed
" amongſt themſelves, and with one voice,
" by the mouth of *Biſtnoo*, beſought THE
" ETERNAL ONE, that they might have
" permiſſion to deſcend occaſionally to the
" eight boboons of puniſhment, purgation,
" and probation, to aſſume the form of
" *Mhurd*, and by their preſence, council
" and example, guard the unhappy and
" perverted *debtah*, againſt the further
" temptations of *Moiſaſoor* and the rebel-
" lious leaders.—THE ETERNAL ONE aſ-
" ſented, and the faithful heavenly bands
" ſhouted their ſongs of gladneſs and thankſ-
" giving."

132. Before we proceed, it may to ſome appear neceſſary that we clear up a ſeeming contradiction in this part of Braman's ſcriptures.——It may be objected, that GOD, firſt by his ſentence expoſes the delinquent angels to the ſame temptations that influenced their revolt; and then, immediately after, permits the faithful hoſt occaſionally to deſcend, and guard them from the artful wiles of the tempters,——or in other words, to counteract his own decrees.—To reconcile this ſeeming abſurdity, we have only to conceive that the faithful hoſt foreſaw, that the delinquents might not of themſelves be able to withſtand the ſuperior

faculties

faculties of the revolted leaders; who, it may rationally be ſuppoſed, were endued with higher powers in proportion to their original rank:—this circumſtance premiſed, we ſay, it is eaſy to imagine why God ſhould relent at the warm and pious interceſſion of his faithful angels, and aſſent to the auxiliary force petitioned for by the ſame interceſſion HE had before been prevailed upon to reverſe their firſt doom, and emerge them from their place of *utter darkneſs and anguiſh*, into a *pleaſing ſtate* of probation, comparatively conſidered; for, although they were ſentenced to a ſtate of degradation in their paſſage through the brute forms, yet being conſcious, from the ſentence pronounced to them by *Birmah*, that through theſe they ſhould arrive at a *form*, wherein they ſhould have powers to work out their reſtoration, their preſent ſtate muſt have appeared delectable to them, put in compariſon with the former, a ſtate of eternal deſpair and bitterneſs. Now, as the faithful hoſt had ſucceeded in the *firſt inſtance*, why ſhould they not in the ſecond?—They did.—Thus the ſeeming contradiction in the text vaniſhes, and at the ſame time conveys to us a uſeful and comfortable moral, to wit, that the prayers and ardent ſolicitations of *good beings* are not without their effect with a merciful

 deity.—

deity.——The apprehenſions too of the faithful hoſt were well grounded; for even with their aſſiſtance, *Satan* proved an over-match for them both, and ſo continues to this day.

133. The viſible or inviſible miniſtration, or interpoſition of angelic beings in the concerns of mortals, is a doctrine which carries with it the ſanction of the three great divine revelations, the *Shaſtah*, the *Old* and *New Teſtament*, as well as the concurring opinion of all mankind; and therefore we may juſtly rank it as one of the *primitive truths*, which had the moſt undoubted evidence for its birth and propagation in the *firſt times*.—From this doctrine (a relative of the Metempſychoſis) flowed the firſt principle of the Manichean ſyſtem originally broached by the *Perſian* Magi, amongſt other mutilated tenets of the *Chartah Bhade*;—the firſt principles of this *primitive truth* were ſimple and intelligible, but (in common *with the reſt of the primitive truths)* mankind in proceſs of time loſt ſight of it; and being unable to account for the mixture of *good* and *evil* which appeared in their exiſtence, they raſhly propagated the horrible doctrine of two abſolute and independent divinities that governed the univerſe, each of diametrically oppoſite

6 natures;

natures; not adverting, that a ſingle conſideration which preſented itſelf daily to them, was ſufficient to refute a doctrine which at once wickedly deſtroyed the very exiſtence of a Deity and Providence; whereas, had not *Satan* hoodwinked their underſtanding, they might have ſeen, that as no ſtate whatſoever could poſſibly be governed by two independent powers, without falling into anarchy and confuſion; ſo much leſs could the univerſe:—but from the cauſes above and elſewhere aſſigned, it is no wonder that mankind fell into a million of abſurdities, not leſs iniquitous than this.

134. The mixture of good and evil *in this world* flowed naturally from the *ſecond* angelic defection in the human form, as inevitable effects from adequate cauſes; for theſe beings were ſo ſtruck with the unexpected mercy of their Creator, in affording them a trial and term of probation, in a world replete with every beauty and accommodation beyond their deſert; that they continued truly ſenſible of that grace *for a ſpace*, diſtinguiſhed by the ancient poets and philoſophers by the title of the golden age, by *Bramah*, as the age of truth and holineſs; and it is reaſonable to believe, that during that period, many of them regained

 their

their celeſtial habitations; and equally probable, that whilſt they continued in this ſtate of general contrition, neither natural or moral evil had a footing in this globe, but that the former commenced and kept pace with the latter; and it is a well grounded opinion of philoſophers and divines, that during the *primitive age*, this globe was not ſubject to thoſe convulſive viciſſitudes of ſtorms, earthquakes, deluges, &c. nor the animal forms to peſtilential or other diſeaſes, which moral evils produced at the beginning of the *ſecond age*, when the ſecond defection of the angelic beings under *mortal forms* took place as before noticed: then it was, that man began to kill and eat his brethren of the creation, the brute animals; and in proceſs of time to kill and eat one another;—then began contentions for property and power, which produced invaſions, murders, and every ſpecies of cruelty amongſt themſelves;—then began the contention between the elements by the deſignation of God, for the puniſhment of the ungrateful delinquents; and then alſo began the contention between the good and evil ſpiritual beings, the one laboring to recover them to their duty, the other to ſeduce them from it. Here we would ſtrenuouſly recommend to our readers the peruſal of the pious, forcible, and judicious

dicious reaſoning of the Rev. Mr. *Dean*, (before cited) in the firſt volume of his eſſay on the future lives of the brute creation, where he unanſwerably proves that moral tranſgreſſions were the cauſes of phyſical evils, although he ſeems a ſtranger to the *true reaſon, a priori, why they ſhould be ſo.*

135. The learned *Baxter* concurs with the Bramins, touching the exiſtence of evil ſpirits; and reaſon, joined to the conſideration of the goodneſs of God, naturally leads us to conclude, that if evil ſpirits have exiſtence and power, there muſt alſo be good ones. —His words are theſe: "The "*eaſtern* philoſophers aſſert, that there are "living beings exiſting ſeparate from mat-"ter; that they act in that ſtate upon our "bodies, and provoke our ſleeping viſions." —And he cites *Plutarch* in the inſtances of *Brutus* and *Dion*, ſaying, "We muſt own "with *the old philoſophers*, that there are "bad ſpirits who envy good men, and en-"deavour to ſtumble them, leſt going on "in the ways of virtue, they ſhould enjoy "a better lot than themſelves." And our learned divine adds in another place, "That "theſe *bad ſpirits are permitted* to excite "dreams that frequently degenerate into "awaking poſſeſſions, madneſs, idiotiſm, "&c. and by ſuch an *aſcendance, miſlead*

 "*the*

" *the ſoul*:"—From the ſame eaſtern ſages, he might have known that there exiſt alſo *good ſpirits* who voluntarily endeavor to counteract the bad.

136. During the *primitive age*, it ſhould ſeem that *Satan* and his aſſociate leaders had ſmall, if any influence in the world; he appears (like an able politician) only to wait for proper times and ſea ons to exert his abilities in:—he could not but know that the delinquents were now as much ſtunned with the unhoped-for mercy of God, as they had been before by his vengeance, and therefore that this could be no favorable juncture to operate upon them:—But he alſo knew (as is the caſe with all rebels) that mercy would have no long effect upon them; that the embers of rebellion in them were only ſmothered, but not extinguiſhed; and that there was only wanting a proper period and occaſion to blow them up, and make them blaze again with greater fury: he judged that they would in time (allured by the delicious enjoyments of their region of probation) forget both the torments and deſpairing anguiſh they had ſuffered in the *region of utter darkneſs*, as well as the mercy that had redeemed them from it; and he was perfectly right in his concluſion.——The means

means this arch-traitor adopted to bring about his purpofes of evil, both *natural and moral*, we have developed in our foregoing General Head, omitting one circumftance of encouragement as more properly applicable here---*Satan* and his leaders, although fenfible that the powers of the faithful angelic beings they had to contend with, were equal with their own, yet they were not difmayed; knowing that the propenfity to evil in the objects on whom their efforts were to be tried, would turn the balance in their favor.

137. It is moft probable, that the earlieft records that we have of the world, and the tranfactions of it, may be properly termed *modern times*, when put in comparifon with thofe that preceded; at leaft we have no folid reafons, or certain guides, for our thinking otherwife. Howfoever the ancient records of the univerfe afferted to be in the poffeffion of the *Indians*, *Chinefe*, and *Egyptians*, ftand difcountenanced by the narrow and limited conjectures of the moderns, yet unprejudiced reafon (as before hinted) recoils at the fuppofition of the world's being in the *juvenile ftate* given to it by the chronologers of *Europe*; when, from all its interior and external phænomena, it appears to ftand on its laft legs, or rather fup-

ported only on its crutches;— *Herodotus* was certainly a wiſe man, and although he recites many extravagant legends of the *Egyptian* prieſts, yet it is eaſy to diſtinguiſh by his manner of tranſmitting them to poſterity, what he really had ſufficient grounds to credit, and what to laugh at, as fabulous: amongſt the former, is *the antiquity of their records*;——if theſe extended eighteen thouſand years back from the period in which he wrote, then who knows what revolutions in ſtates, empires, learning, arts and ſciences may not have happened in the times preceding *their records? all thoſe phænomena, like birds of paſſage,* taking their flight from one region to ſettle for a time in another; or, to purſue our ſimile in a different ſpecies of thoſe animals, diving and ſinking in one place to riſe in another far diſtant; as we have obſerved to have happened *to them all*, within the period of our ſcanty and imperfect chronicles: and yet, ſcanty as they are, it is from *theſe alone*, we are enabled to form a rational ſurmiſe, or judge with any preciſion of the paſt; *from theſe* then we are ſupported in ſaying, that *the foundation* of every known empire, kingdom, and ſtate of the world, was *originally laid in blood and carnage*; and by theſe roſe to the ſummit of their greatneſs, and by theſe fell to perdition.

138. On

138. On a retrofpect into authentic hiftory, we furvey the fatal and fanguinary iffue of the civil wars of all nations; wherein thofe allied by the moft facred ties, engaging on different parties, cut the throats of each other, and gloried in the facrifice ——Let us next take a view of the lamentable effects of invafion, from the Pagan and idolatrous *Sefoftris*, to the Chriftian *Spaniard*'s invafion of *Peru* and *Mexico*, in the profecution of which laft only, no lefs than twenty millions of unoffending people were flaughtered without mercy.——Let us obferve the horrid concomitants of thofe contentions, impioufly ftiled, *religious wars*; wherein religion, intended to correct our morals, and eftablifh peace on earth, has been made the ftalking-horfe, to cover the perpetration of the moft cruel and atrocious crimes, dictated by ambition, and an infatiable thirft for dominion and property; witnefs the progrefs of the *Koran*, eftablifhed by fire and fword throughout the greateft part of the world, the crufades, (let us not call them Chriftian) and the endlefs contentions between the profeffors of Chriftianity themfelves, and the dire maffacres they have been the caufe of;—religious wars had no exiftence in the annals of antiquity; this was a fpecies of wickednefs referved for later, and more enlightened times, introduced

troduced by the perverſion of *Chriſt*'s goſpel.—Let us laſtly conſider the diſmal effects *of all wars*, even to the preſent hour, and the univerſal depravity of man; and then ſee if we can find any *adequate cauſe* for theſe horrible enormous *effects*, than that above aſſigned, namely, *the influence of Satan*, under which the whole race of angelic delinquent human beings unhappily fell, at the cloſe of the *primitive age*; a dominion he has preſerved ever ſince over the ſpecies, a very few individuals in every age and every region excepted, who have nobly withſtood his wicked machinations, and utmoſt efforts, to pervert them; a conſideration which amounts to proof, that *all might* partake of this celeſtial triumph *if they would*, by joining the exertion of their *own powers* with the faithful angelic beings, who are ever at their call; for we have no more cauſe to doubt their exiſtence and activity, than we have to doubt thoſe of the air and wind, although inviſible to us.

139. God, conſcious that he has endowed us with ſufficient powers of reſiſtance, abandons us to ourſelves; and it is by the neglect of thoſe powers that ſtill *man goes on as the devil drives him*, and muſt neceſſarily ſo continue, until he again, by the full exertion of his divine intellectual faculties, recovers

covers that purity he poſſeſſed in the primitive age; the full exertion of thoſe powers he can only acquire, *by reſtoring the body, and its plaſtic juices, to their primitive natures*, thereby freeing the ſoul from thoſe impeding chains which he himſelf has forged for her; the *ſure means* for accompliſhing this great end, and ſetting *Satan* at defiance, we have already pointed out; until then, we remain entangled in the ſnares and nets of the devil, and, like other animals ſo caught, ſhall perſiſt in biting, ſcratching, worrying and murdering one another to the end of time.——Here we beg leave to diſſent from the too generally received opinion, that the ancient and modern heroes, conquerors, leaders of battles and invaſion, allies of death and the devil, ſo much celebrated in ſtory (as your *Seſoſtriſes*, *Semiramiſes*, *Cyruſes*, *Crœſuſes*, *Cambyſes*, *Dariuſes*, *Xerxes*, *Alexanders*, *Cæſars*, *Mahommeds*, and a very long &c. &c. &c.), were or are inſtruments, or a ſcourge in the hands of God for the chaſtiſement of mankind, becauſe we think there appears *no neceſſity* for ſuch an interpoſition; nor can we bring ourſelves to believe that God ever did, or does conſent, to thoſe furious maſſacres of the ſpecies, recorded in the annals of the world, and perpetrated to this day: why ſhould we

we be driven to ſo unneceſſary a concluſion, when we ſee, that the genius of man, by the guidance of *Satan*, is quite adequate to the purpoſe? nor have we a doubt, but that he takes ſpecial care, firſt to infuſe into his hero a proper diſpoſition for blood and conqueſt, and then places a *prime leader of his own* at his elbow, to keep him ſteady, and proof againſt the horrid and piercing groans, ſhrieks, and cries, of ſlaughtered parents, huſbands, and brothers, raviſhed wives and daughters, entertained at the ſame time with the heart-rending ſcreams of their expiring infants; for howſoever heroes and their blood-thirſty followers may, by cuſtom and practice, be inured to theſe *glorious ſcenes*, yet it might ſometimes ſo happen, that the feelings of humanity would ſtart up in their breaſt, and were they not immediately ſuppreſſed, *Satan*'s main purpoſe would be defeated; for the greater number of the ſpecies cut off ſhort *of their term of probation*, the farther his iniquitous end is anſwered; and therefore he never fails to excite to murder upon every favorable occaſion, no matter of what kind, whether of man or brute;——we likewiſe think it moſt probable, that, upon extraordinary incidents, where he might have doubts of the addreſs or influence of a *de-*

puty,

puty, he did ſome of the *firſt-rate heroes* the honor of accompanying them *himſelf* in their expeditions, particularly *Cyrus*, *Alexander*, *Cæſar*, *Mahommed*, and *Fernando Cortez*, with other captains both of ancient and modern date, needleſs to mention.——Reſpecting the deſtruction of *Babylon*, ſo minutely foretold by the prophets *Jeremiah* and *Iſaiah*, where " their young men and " their hoſt were to be utterly cut off by " the ſword, their houſes ſpoiled, their " wives and virgins raviſhed, thoſe in the " womb not ſpared, and their children's " brains daſhed out againſt the ſtones be- " fore their eyes;"——if we allow the prophets to have been juſtly inſpired in the circumſtances of this deſolation, yet they certainly were miſtaken as to the *firſt mover of it*, and, by ſome egregious error or other, deprived *Satan* of the honor of this glorious enterprize.

140. By what has been ſaid, and with a reference to the Metempſychoſis, it need not appear ſtrange, that the world has at all times been equally populous, reſpecting both man and beaſt, or very nearly ſo; for ſo few of the delinquent ſpirits in every age have tranſmigrated to heaven, that they have been hardly miſſed on earth.——Here, we know, will be objected to us *Moſes*'s account of

of the deluge, and the new propagation of all the animal ſpecies, from the ſtock which *Noah* ſaved in the ark.——To this we ſay, that there have been many ſolid arguments urged againſt the univerſality of *Moſes*'s deluge, which have never been refuted to the full ſatisfaction of inquiſitive reaſon.—It is true, we have *Moſes*'s *ipſe dixit* for the deſtruction of all, in whoſe noſtrils were the breath of life; but how came it to paſs, that a race of animals, as numerous, if not more ſo, than thoſe of the earth, eſcaped his notice ſo far, as not even to be worthy the mention, namely, the fiſhes of the ſeas and rivers? in their noſtrils were ſurely the breath of life. But the cauſe of *Moſes*'s ſilence reſpecting them is obvious; he knew the difficulty of conceiving how their deſtruction could be accompliſhed in their proper element, on which the moſt tremendous ſtorms and hurricanes are matters of ſport and paſtime to them; therefore he took the wiſer part in paſſing them over in ſilence, as having no exiſtence in the ſcale of beings. This conſideration proves, that whatſoever the deluge might have been, the deſtruction of the animal creation *was not univerſal*; then ſuffer us to aſk, in juſtice to the reſt of the devoted animals, what exemption this peculiar race was intitled to, that they did not participate in the general wreck?

wreck?—GOD's juftice, mercy, and providence are equal to all, "a fparrow falls not "to the ground unnoticed of him"—therefore it fhould feem, that the fpirits animating the inhabitants of the waters, fhould at that period have been *lefs guilty* than the other terreftrial fpecies; but that that might not have been the cafe, we fhall fhew prefently, and demonftrate, that the feeming partial favor of Providence for that race can be only accounted for from the doctrine of the Metempfychofis.

141. Let us fuppofe, for argument-fake only (making a large allowance for the liberal genius of travellers), that every nation in the world retains a tradition of a deluge, yet this by no means invalidates the opinion that that of *Mofes* was only local and partial.——Men had finned, although probably not in equal degree, nor at the fame period of time, in every region of the habitable world, and therefore all might merit the chaftifement of GOD, fome at one time, and fome at another; therefore why may we not fuppofe, that he was pleafed to make ufe of a fimilar mode of punifhment to them all at different periods:—thus, in our own times, we fee fome nations fuffer under earthquakes, ftorms, inundations, and peftilences,

ſtilences, &c. at one time, and others at another; and thus all nations may have retained a tradition of a deluge; univerſal as to each particular, but ſtrictly and properly ſpeaking, local only.—On this probable ſurmiſe we need no longer puzzle ourſelves with the difficulty of peopling *America* either with man or beaſts, or any of thoſe numerous iſlands which lie very far detached from any continent, and yet at their firſt diſcovery were found populous and flouriſhing in both.——But leaving this diſputed point of the univerſality of *Moſes*'s deluge, as many others have done before us, juſt as we found it, and as one of thoſe occult events in which mankind will never univerſally concur, we will ſuppoſe it to have been preciſely and minutely as *Moſes* has deſcribed it.

142. Then it follows, that the ſouls of every being were ouſted of their mortal habitation for a ſpace, except thoſe which animated the marine forms. Now, by *Moſes*'s ſhewing, God attributes no evil or wickedneſs to any of the brute creation; *nor* to the myriads of *infant innocents* ſtruggling under the bitter pangs of death in that dreadful cataſtrophe; and yet *theſe* ſuffered indiſcriminately, and in common with *guilty man*.

Now,

Now, ye divines, philoſophers, ſages, and moraliſts of the world! account for this general and undiſtinguiſhed ruin of animal life, conſiſtent with our ideas of *a juſt* and *merciful* God, upon any other hypotheſis than that of the *Metempſychoſis of Bramah*, and ye ſhall be to us more than our *Magnus Apollo*.—On the principles of this doctrine alone, thoſe two divine attributes of the Deity ſtand confeſſed, and vindicated, whether applied to an univerſal, or partial deluge on the earth, or to any other marks of his diſpleaſure:—death, to which man was doomed at the deluge, was no more than he was ſubject to before; but the deſtruction being ſo general, made it more ſignal: the meaſure of man's iniquity was more than full, it ran over; and God ſeemed determined, at one tremendous blow, to try if terror would not in future operate more powerfully upon them than his goodneſs had done. The brutes, animated by the ſame delinquent ſpirits, although under other mortal forms, had been equally guilty in their former tranſmigration of man, and therefore juſtly ſuffered; the infant human race were taken off, and the term of the ſpirits probation, with that of their parents, cut ſhort, as the ſevereſt ſtroke of God's diſpleaſure to man.——The fiſh, although exempted for the preſent from their ſhare of

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the general calamity, yet partook of its conſequences equal with the reſt, in their future courſe of tranſmigration through other mortal forms, from the dire change in the nature of this habitable globe, whoſe delightful ſurface became rugged and inhoſpitable; its pure circumambient atmoſphere, ſo eſſential to health and longevity, became vitiated; which, with other new and injurious phenomena in nature, contributed to ſhorten the date of animal life.——Then peſtilence, famine, earthquakes, tempeſts, inundations, &c. became inſtruments in the hands of God for the chaſtiſement of the delinquent ſpirit's ſecond apoſtacy: and thus man brought upon himſelf accumulated *natural evils*, in conſequence of his moral tranſgreſſions; oppreſſion, war, ambition, and their cruel effects, in the hands of thoſe ſpoilers of mankind *called heroes*, were inſtigated, as before ſhewn, by *another mover*.

143. We have ſaid above, that the cutting ſhort man's *term of probation* was the ſevereſt ſtroke of God's diſpleaſure; for he alone knows how many direful viciſſitudes, and variety of irkſome forms the *delinquent ſoul* muſt paſs through, before it receives the grace of re-entering the *human form*, for a new combat betwixt vice and virtue.——The *Egyptians*, according to *Herodotus*, fix the

the precise term of three thousand years between the *spirit*'s banishment from the human form, and its regaining that *state of probation*, from which only they can hope to transmigrate to heaven. In this opinion they were followed by *Pythagóras*, who averred his spirit animated the mortal form of *Euphorbus*, slain at the siege of *Troy*.— The Bramins affix no precise space of time for the completion of this event; and teach only, that the *delinquent spirit* passes through eighty-eight mortal forms, *the species* appointed by God alone; so that, according to this doctrine, the space may be long or short, in proportion to the longevity or quick decay (consistent with the common course of nature) of the mortal bodies it is doomed to animate. That the determined space assigned by the *Egyptians*, was void of any solid foundation, and an innovation on the original doctrine of the Metempsychosis, appears from the consideration of the uncertain term between the dissolution of the human form, and the spirit's being allowed the grace of re-entering *any mortal form at all*:—— Thus THE ETERNAL ONE, speaking in the text of *Bramah*, part 2d, p. 55.——" But it shall be,——that if " the rebellious *debtah* do not benefit of my " favor in the eighty-ninth transmigration " of *mhurd* (man) according to the powers

 " where-

" wherewith I will inveſt them ;——thou,
" *Sieb*, ſhalt return them *for a ſpace* into the
" *onderah*, and from thence, after a time
" which *I ſhall appoint*, *Biſtnoo* ſhall re-
" place them in the loweſt *boboon* of puniſh-
" ment and purgation *for a ſecond trial:*—
" and in this wiſe *ſhall they ſuffer*, until, by
" their repentance and perſeverance in good
" works during their eighty-ninth tranſmi-
" gration of *mhurd*, they ſhall attain the *ninth*
" *boboon*, even the firſt of the ſeven boboons of
" *purification.*—For it is decreed, that the
" rebellious *debtah* ſhall not enter the *mahah*
" *ſurgo*, nor behold my face, until they have
" paſſed the eight *boboons* of *puniſhment*, and
" the ſeven *boboons* of *purification.*"—Now
it is moſt rational to conclude, that the term,
or ſpace and degree of the ſpirit's ſufferings,
both before it is permitted to enter any mor-
tal body, and during its impriſonment there-
in, are (conformable to infinite juſtice and
mercy) proportioned to its greater or leſſer
degree of guilt, in its *lapſed ſtate of probation
in the human form.*——This being the caſe,
how greatly incumbent is it not on man-
kind, to exert with vigor that portion of
God's divine ſpirit with which he is en-
dowed, that he may riſe from this *gracious
ſtate of trial*, to thoſe manſions of bliſs ſtill
kept open for him ; the more eſpecially as
he has a moral certainty, that ſhould his own
powers

powers (from impeding caufes to which he ftands felf-fubjected) prove infufficient, there is *an invifible angelic aid* ready to fecond and fupport his pious endeavors.

Fifth and last General Head.

144. It may be remarked, that there are *two* points of *Bramah*'s doctrine, refpecting the ftate of the fpirit, after the diffolution of the human body; *the firft*, its refidence *for a fpace in the onderah*, the feat of darknefs and anguifh, before it is fuffered to animate any mortal form at all;—*The fecond*, its ftate of purification, when by a life of purity and virtue, during its previous ftate of *probation*, it ceafes from its mortal tranfmigrations.——We need not expatiate on the temporal pecuniary trade and advantages the church of *Rome* makes of *the firft* of thefe doctrines; the leaders of that church will anfwer before a fupreme and *infallible* judge, for that, and the multitude of other grofs and extravagant principles of faith, by which they pervert the pure doctrines of Chrift, and miflead the people committed to their charge; from whom the true God, and his worfhip, are as effectually obfcured, as ever they were from the *Canaanites*, *Egyptians*, and *Tyrians* of old.

Fifth General Head

 —But

—But this by the bye; nor ſhould we have been provoked to theſe reflections, had we not ſo lately been an eye-witneſs of the corruptions, idolatries, vicious parade, and legerdemain of that mother-church of *Europe.*——That there is an intermediate ſtate of the ſpirit's purification between its deliverance from the human body, and its admiſſion to the preſence of GOD, is the opinion of all divines and philoſophers; and countenanced by the Chriſtian ſyſtem: no wonder then, that theſe two points of doctrine ſhould have ſo univerſally obtained, when it appears, that they hold a rank amongſt the *primitive truths*, revealed to the apoſtate angels, when doomed to take the mortal forms upon them, and are conſequently relative tenets of the Metempſychoſis.

145. The doctrine of the ſpirit's purification is evidently founded on the rational concluſion, that its various and many defilements contracted in the fleſh, render it an object unworthy of admiſſion to GOD, or of the ſociety of thoſe pure beings who had not known pollution, until it undergoes a perfect depuration; to accompliſh which, it was neceſſary it ſhould paſs through *ſeven regions* or ſtages of purification, according to the text of *Bramah*:

matter

matter, we know, when grofsly foiled, cannot be fufficiently cleanfed *at once*; but will require the frequent reiteration of the fame procefs; and thus we may conceive of the foul: but why precifely *Seven* gradations of cleanfings, we will not pretend to explain, nor is it a matter of much importance.—It is reafonable to imagine, that the fpirit's paffage through thefe *feven* pure regions is retarded, or expedited, in proportion to the ftains it had contracted during its abode in the flefh, and the degree of its *original* tranfgreffion; for we have no folid reafon for thinking, that the apoftate angels all equally finned; the *firft movers* to fedition and rebellion being certainly *moft culpable.*—That *feven* was a myftical number with all antiquity appears beyond all doubt: God refted on the *Seventh day* according to *Mofes*; the univerfe is divided by aftronomers into *feven* primary planets; the *feven* angels, and the *feven* vials of the Revelations; the *feven* wife men; the *feven* wonders of the world; the *feven* divifions, or *parts of the world*, according to *Zoroafter*, fpecified in the voyage of the curious, and induftrious *Monfieur de Perron*; wherein the reader, if he has nothing better to do, may amufe himfelf with the rhapfodies, and theological dreams of that legiflator of the *Perfians*; and when he has done, we

 dare

dare promiſe him he will not find either his heart or his underſtanding much enlightened:—The *ſeven* heavens, and the *heaven of heavens* ſo frequently mentioned by the Jewiſh *Rabbis*, and by *Mahommed*, and the *Arabian* doctors, ſo correſpondent with *Bramah*'s *ſeven celeſtial regions of purification*, and the *mahah ſurgo*, or ſupreme heaven; and it is pretty plain, that *Mahommed*, whoſe olio, or hodge-podge of religion, was compoſed from every ſyſtem then extant, borrowed his *ſeven* heavens, and *heaven of heavens*, from the *Bramins*.

146. Reſpecting the diſſolution or deſtruction of the univerſe, or fifteen boboons of puniſhment and purification, *Bramah*'s doctrine differs from all others; in that he teaches, the deſtruction of the *firſt eight* will *precede* that of the *laſt ſeven*; at the deſtruction of the *firſt*, he marks the final day of judgment, but his text will ſpeak better for him than we can.——" When " all was huſhed! THE ETERNAL ONE " ſaid,—It ſhall be—that, when the ſpace " of time, which I have decreed for the " duration of the *Dunneahoudah*, and the " ſpace which my mercy has allotted for " the probation of the *fallen debtah*, ſhall " be accompliſhed by the revolutions of " the *four Jogues*—in that day, ſhould there

5 " be

" be any of them, who, *remaining repro-*
" *bate*, have not paſſed the *eighth boboon*
" of puniſhment and probation, and have
" not entered the *ninth boboon*, even the
" firſt boboon of purification;——thou,
" *Sieb*, ſhalt, armed with my power,
" CAST THEM INTO THE ONDERAH
" FOR EVER.——And thou ſhalt then de-
" ſtroy the eight boboons of puniſhment,
" purgation and probation, and THEY
" SHALL BE NO MORE.—And thou, *Biſtnoo*,
" ſhalt yet for a ſpace preſerve the *ſeven*
" *boboons of purification*, until the *debtah*,
" who have benefited of my grace and
" mercy, have *by thee* been purified from
" their ſin:—and in the day when that ſhall
" be accompliſhed, and they are reſtored
" *to their ſtate*, and admitted to my pre-
" ſence,—*thou*, *Sieb*, ſhalt then deſtroy *the*
" *ſeven boboons of purification*, and—THEY
" SHALL BE NO MORE."——Thus, accord-
ing to *Bramah*, as GOD has conſtructed the
firſt eight regions for the reception, pu-
niſhment, and probation of the apoſtate
angels; ſo, when the term allotted for *its*
duration, and *their* trial, expires, and the
remaining reprobates are plunged into the
place of darkneſs and anguiſh, theſe eight
regions becoming uſeleſs, their form is deſ-
tined for deſtruction, whilſt the other ſeven
are yet to be preſerved for the gracious pur-
poſes expreſſed in the text.

147. This

147. This partial deſtruction of part of the univerſe carries nothing with it, incongruous to the wiſdom and goodneſs of God, but rather exalts both.——Of all the numerous ſpheres or ſubdiviſions of the fifteen primary boboons of *Bramah*, fabricated for the reception of the myriads of apoſtate beings, no mortal can know how many ſtill exiſt in their original form, or what changes they may not have undergone;—many of them ſcattered through the vaſt expanſe, may have been long (for aught we know to the contrary) reduced to their primitive *chaos*, without being miſſed by us, notwithſtanding our buſy, prying, artificial optics, to explore what does not belong to us; which reſearches only afford us futile matter of conjecture, whereon to found imaginary planetary ſyſtems; the one exploded, as ſoon as birth is given to another with more plauſible appearances; thereby drawing off man's wiſdom and attention from matters of more immediate and important concern to him.—Man has nothing to do in this world, if he keeps his talents properly employed, *but to explore himſelf*, and ſecure his immortal part (at its exit from the body) from future mortal chains, either in the brute or human forms.——Had that profuſion of wiſdom, and divine powers in man, which has in

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all ages been ſquandered away in the purſuit of non-eſſentials, been applied to its proper objects; the *primitive truths* of his ſalvation would not have lain ſo long hid from him, nor he ſo long been a ſtranger to his real ſtate and relative nature.

148. The ancient *Gentoos* celebrated the aniverſary of their birth with ſolemn faſts and thankſgiving, ſucceeded by a feaſt of joy: this they did, upon the pious reflection, that the ſpirit had ceaſed from its tranſmigrations through the brute forms, and had attained to its ſtate of probation in man; and upon this principle it was, that they celebrated in like manner the birth of their children.——We likewiſe celebrate the birth of our children, and theirs, and our own anniverſaries; but alas! in a very different manner, and upon very different conſiderations;—the man who celebrates a *birth-day*, upon any other principle than that of the Metempſychoſis, does it either from the incentives of folly, pride, ſelf-love, and vanity, or from intereſted views of ſucceſſion; motives, all moſt unworthy of a rational being: for man, *abſtractedly conſidered*, has, God knows, little cauſe for pluming himſelf, or celebrating and rejoicing for an event which introduces him into a life fraught with many evils, inevitable, or

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of his own procuring; ſo that the beſt of us would more ſenſibly commemorate the day of his nativity, as the poet *Dryden* makes *Marcus Antonius, in double pomp of ſadneſs*; but,—— when we conſider the ſame event with a retroſpect to the Metempſychoſis, and behold an *offending angelic being* freed from the brutal mortal chains, and entering into a ſtate wherein, by progreſſive degrees, he arrives to the full exerciſe of his divine intellectual powers, and is enabled thereby to re-aſcend to thoſe regions of bliſs, which he had too juſtly forfeited,——then he may with well-grounded reaſon annually celebrate ſo gracious an incident with pious praiſe and thankſgiving, and temperate ſocial joy and feſtivity; whether ourſelves, or any connected to us, are the objects: —— otherwiſe, a ceremonial of this kind muſt appear to every *thinking being*, an empty parade of vain-glory; and a mark of unaccountable infatuation, repugnant to common ſenſe.

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CONCLUSION.

149. We have now, candid reader, brought our five General Heads to a cloſe; in the diſcuſſion of which, our chief aim has been the reſtoring to mankind thoſe eſſential PRIMITIVE TRUTHS, on which his real ſtate and nature originally exiſted, and ſtill exiſts; and on a due regard to which, his temporal and ſpiritual happineſs ever did, and ever muſt depend;—but yet, our taſk is not finiſhed; it remains, that we diſcipline the principal ſubjects of our labor, and draw them together in one compact body, that they may thereby acquire more ſtrength and influence than they poſſibly can, ſcattered as they are, at ſuch a diſtance from each other, as the nature of our diſquiſition required: it is alſo requiſite that we obviate ſome objections and difficulties attending our general ſyſtem, which have not yet been noticed, although we know they will ſtart up againſt us, in prejudiced, narrow, and ſelf-intereſted minds;—but *theſe* are no leſs the objects of our benevolence, than the more enlarged and enlightened: we ſhall then

then conclude with a few perſuaſive reflections, that will naturally riſe from our ſubject.

150. With all humility we conceive, that we have proved beyond the power of refutation, 1ſt, That *original ſin* took its riſe in heaven, and that we have no grounds to look for it in the tranſgreſſions of *Adam* and *Eve*, or any where elſe.——2dly, That man and beaſt are either animated by the apoſtate angels, or,—that they are nothing —a mere vegetative portion of matter in the creation, and that their exiſtence at all, as intelligent beings, can only rationally be accounted for, *from the pure doctrine of the Metempſychoſis*.——3dly, That the brute creation was not made either for the uſe or dominion of man, in the ſenſe he has been pleaſed to adopt and practiſe.—4thly, That man, by murdering and eating the brute animals, was guilty of a manifeſt violation of his creator's commands, and of his own original nature.——5thly, That thoſe unnatural violations, with the auxiliary force of intoxicating potations, proved the ſource *on earth* of all evil, both phyſical and moral; producing the ſecond defection from GOD of the angelic delinquents in their mortal form of probation in man, and thereby affording *Satan* an open field, and full ſcope,

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for all his diabolical purpofes againft the fpecies.—6thly, That man has *no chance* for fetting Satan at defiance, and for fubduing the univerfal depravity of the fpecies, and reftoring piety and morals, and confequently *no chance* for falvation, but by putting a total ftop to thofe two (or rather three, including murder) primary vices:—cut off the root, and the branches will neceffarily perifh; hereby the *primitive age* would be reftored, and a reform in morals would probably reftore alfo the globe to its priftine beauty and natural fertility as before urged.—7thly, That it refts on *the Clergy* of all nations to begin this general reform, for reafons before given.

151. We are fenfible that there are many tribes amongft the inhabitants of every kingdom on the globe, who will be more deeply affected than others, fhould our general fyftem of reducing mankind to their primitive regimen take place. Upon the return of moral rectitude into the world, laws would become ufelefs, and confequently lawyers, and their mifchievous train of retainers, will have no employment.—— Phyficians and their coadjutors, upon the reftoration of the human body to its original nature, will, in the fecond generation

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at leaſt, have no friendly diſeaſe for their ſupport.--Wine-merchants, diſtillers, brewers, vintners, dealers in ſpiritous liquors, cooks, (thoſe dangerous inſtruments of luxury, diſeaſe and death) and butchers, &c. will all be turned a-drift, and be forced to ſeek for other means of ſubſiſtence. When we become, *bona fide*, Chriſtians, the art and deſtructive practice of war would ceaſe to be the bane of mankind, and the inoffenſive brute creation; and a numerous race of able-bodied beings, who have hitherto been employed only to work out the perdition of the ſpecies, would contribute to their ſupport and maintenance, by being employed in the cultivation of the lands of the ſtate they belong to; a work they would moſt certainly prefer to the trade of ſpilling the blood of their fellow-creatures, *they know not why*, or in ſupport of the tyranny and wanton ambition of others.

152. Reſpecting the firſt of the two learned profeſſions, it has long been the opinion of wiſe men, *that laws*, which were at firſt intended for the ſecurity of *property* and *peace*, are, by a ſtrange fatality in the courſe of human affairs, become the greateſt cauſe of manifold grievances to the ſubjects of all nations, and the great fomentors *of diſcord:* the

the caufe of this general perverfion is beft known to the learned profeffors; whilft the effects are felt only by their clients: and yet we think it is no very difficult tafk to account for, and explain this feeming paradox.——That there is a litigious, craving, Satanic fpirit in man, that too generally takes the rule and guidance of his actions, we believe no one will be hardy enough to difpute with us: this unhappy difpofition is encouraged by the chicane of the laws, and the addrefs of *making black appear white, and white black*; but far be it from us to impute thefe evils to the profeffors of the law, or to any defect in the laws themfelves, which can only be juftly applied in the firft inftance to the client's litigioufnefs, who defervedly fuffers when *that fpirit* will not allow him to fubmit the decifion of any matters in difpute to two or three of his rational neighbors. The one half of mankind fubfift and grow opulent by the ftupidity, wickednefs, and folly of the other: man is man's natural prey; and he that has the beft talents will be beft fed.——Be this as it may, we think, when our fyftem takes place, mankind will not fuffer any great lofs by the demolition of this learned tribe.——It is faid of a wife Emperor, when on a vifit to this and a neighboring kingdom,

where he attended *the courts of juſtice*, "that "he declared he had but two lawyers in "his kingdom, and that he would *hang up* "*one of them as ſoon as he got home.*" Our hiſtorians record one of our parliaments that obtained the title of *the holy parliament*, becauſe——*there was not one lawyer that had a ſeat in it.*——But theſe are ſentiments and ſuggeſtions moſt unworthy, and can be only excuſed by the ſavageneſs and barbarity of thoſe times.

153. Touching the ſecond of the learned profeſſions, it has ever been a moot point, whether it has not, at all times, and in all nations, been rather injurious than beneficial to mankind; and it has been eſteemed a mark of the beſt regulated governments, where the feweſt of this tribe have been tolerated: but this muſt have been in barbarous times too.

154. With regard to the next ſix tribes upon the liſt, and their confederates, we, in Chriſtian charity, congratulate them upon the inexpreſſible joy and comfort they muſt experience, upon the near proſpect of being freed from that daily load of guilt which muſt oppreſs and be a heavy weight upon their conſciences, *for poiſoning their fellow-*

fellow-subjects: an unhappy necessity this, which they labor under, in order to suit their liquors and eatables to the vitiated taste of their customers.——As the professors of these *crafts* are generally men skilled in *cunning devices,* we earnestly recommend them to turn their genius to the improvement of their country's manufactures and agriculture, in which necessary branches hands are wanting: moving in these salutary spheres, they would become an universal benefit and honor to their country; whereas hitherto they have only been the dangerous instruments of destruction to their species.——But now, they will (some of them at least) be the happy instruments of increase in every species of grain, so essential to the life of man; and thereby make some atonement for the immense quantities consumed in fiery distillations, compositions, and potations, calculated for no other purpose but to burn out, *with wicked speed,* the thread of human life.

155. Respecting *the butchers,* who merit a paragraph to themselves, as being a tribe for whom we find ourselves more deeply concerned than for all the rest put together, because——*humanity* and *tender feelings* being their peculiar characteristic, what must they not endure, at finding themselves under

der the fatal neceſſity of daily, nay hourly, ſhedding torrents of innocent blood, to gratify the unnatural appetites of man?——We ſolemnly proteſt, that we think there are no ſpecies of mankind more the objects of commiſeration;——we have known many of the moſt conſcientious among them deeply and piouſly lament, that ever *the trade* of killing and butchering the animal creation was transferred from *the prieſthood*, by whom it was firſt ſet up.——But we truſt the time is not far diſtant, when we ſhall be able to felicitate their being relieved from their *ſanguinary taſk*, for which we are moſt ſenſible they entertain a well-rooted and righteous averſion:——when that happy day arrives, we warmly recommend to them *to turn bakers*, for which *craft* an increaſe of profeſſors will be much wanted; and, to atone in ſome degree for the deluges of innocent blood they have ſpilt, we earneſtly intreat that they will put a ſtop——*to the adulteration of bread*, that neceſſary ſtaff of life.——In recompence for the preſent difficulties and inconveniencies which every one of theſe tribes will be liable to at their firſt ſetting off from their old track, we will ſtart one ſuggeſtion of comfort, which will be applicable to them all, and to all mankind;——whatſoever property they may be poſſeſſed of when our general ſyſtem commences,

commences, it will be preferved to them for the noble purpofes of fupport for themfelves and families, and to diftribute in acts of charity and benevolence to their poor neighbors: for now they will no longer be under the temptation, nor be ftimulated to any defire of gormandizing and guzzling their fubftance away in what is too commonly, but erroneoufly, termed *good living* and *good fellowfhip*; terms vague and unmeaning, as we hourly fee them the fource of the deepeft miferies to multitudes of individuals, whom we behold reduced from opulence to penury and want by this mode of *evil living* and *evil fellowfhip*.

156. Having thus obviated and removed, we hope to the fatisfaction of our readers, the few foregoing difficulties which feemed to obftruct our conclufion, we think it neceffary to add, *that woman, that great mover of man*, whofe *true* characteriftics are fobriety, mercy, delicacy, and tendernefs, will prove the ftrongeft fupport to the Reverend Clergy in the reform of thofe two (three we fhould fay again) deadly vices we are meditating to abolifh; and this for many other reafons than barely the confideration of thofe amiable qualities juft enumerated, although thefe cannot fail of their due influence.——On the principles of the Me-

tempſchoſis they will have a purer enjoyment and amuſement in their favorite animals, when it proceeds from, not only rational, but pious motives; an intellectual felicity they have never yet taſted——in this way;——they will have the unſpeakable pleaſure of imagining, upon ſolid grounds, that the ſpirits which *now* animate their favorite lap-dogs, cats, parrots, ſquirrels, monkies, &c. &c. *heretofore* animated the form of a beloved friend, tender parent, huſband, brother, child, lover, &c. and their extravagant (and now irrational) fondneſs for theſe animals will then appear to be founded on principle:——mankind alſo, by their humane example, will cheriſh the brute creation, and become their defenders, in place of murdering them for ſport and paſtime, and then devouring them; a ſport and paſtime ſtill *more inhuman*.

157. We have hitherto ſpoken to mankind in general, but we now, with all humility and deference, addreſs ourſelves to the inhabitants of GREAT BRITAIN and IRELAND, but more particularly to their clergy of every denomination.——As you, Moſt Reverend, Right Reverend, and Reverend Sirs, are juſtly celebrated for your profound learning and abilities; and (what is much more to your honor and glory) diſtinguiſhed

ſtinguiſhed for the ſanctity of your lives and manners above any body of prieſthood in the known world; ſo it is the more incumbent on you *to ſtand forth to that world*, as the firſt champions for the univerſal reſtoration of morals; and by your example to ſuppreſs *three capital vices*, which are the only incentives to debauchery of every ſpecies, in every rank of mankind; the great fountain from which the torrent of immorality overflows all bounds, and muſt ſoon overwhelm us all, unleſs the timely check of ſome powerful dam be erected againſt it.——This has been the language of all times; divines have preached, moraliſts have wrote, for ſucceſſive ages, but all in vain: immorality ſtill acquired freſh force. Is not the reaſon of this failure moſt obvious?—the *direful cauſes* of this general depravity have never been attended to.——The ſoul (as before urged) reaſons, and moves in conformity to the preſent ſtate of the organs and fluids of the body which it animates, and from which it receives its powers of action: this is evident from frequent inſtances of idiotiſm and inſanity: when the organs and fluids are vitiated, and reduced to any unnatural ſtate, the ſoul loſes, in a proportionate degree, its freedom and rational active powers; their influence on each other is invariable and re-

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ciprocal: hence it is, that mankind by the uſe of *unnatural aliment*, may be juſtly ſaid to have been in one uninterrupted *ſtate of delirium* from the expiration of *the primitive age*; therefore it is no wonder that all reaſoning is caſt away upon beings whoſe intellectual faculties are diſordered, and in no capacity of receiving it:——mankind muſt be firſt brought to their ſenſes, before reaſon, or your pious exhortations, Reverend Sirs, can poſſibly operate upon them; but this once accompliſhed, they will then be open to every ſalutary diſcipline both of divines and moraliſts: but this moſt deſireable ſtate can be only obtained by the immediate prohibition of all animal food, and intoxicating drinks, as before often (but not too often) forcibly urged: until this is done, the daily marks of GOD's diſpleaſure, in his viſitations of peſtilences, ſtorms, inundations, famines, and earthquakes, brought to our very doors, and your ſpiritual remonſtrances will have none effect.——This being manifeſtly the caſe, and as the indulgence of any ſenſual appetites ought not to ſtand in competition with the preſent and future ſalvation of the ſouls committed to your care and guidance, you will, Moſt Reverend, Right Reverend, and Reverend Sirs, no longer give a ſanction by your prac-

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tice to daily murders and vices, which have proved the bane of mankind in all ages, to the preſent hour; but nobly ſuſtain the ſuperior character you have ſo worthily acquired, by preſenting yourſelves as the firſt great example of reformation.

158. As it has evidently been the general courſe of God's providence, *that a righteous nation ſhall be happy*, it is no marvel that the inhabitants of the globe ſhould have been, from the earlieſt accounts of time to the preſent, plunged in diſtractions, and viſited by dire calamities; for none have been righteous, no not one; at leaſt to perſeverance.——The whole continued hiſtory of the *Jews* affords a ſtriking inſtance in point: whilſt they walked in righteouſneſs, *they proſpered and were happy*; when they deviated from that path, they were puniſhed, by God's withdrawing from them his immediate protection, and leaving them a prey to their enemies, which we conceive to be his uſual mode of puniſhment; for, as to the portrait of him exhibited by *Moſes*, *Jeremiah*, *Iſaiah*, *Samuel*, and others of the prophets, who repreſent him as a being ſubject to the paſſions of *revenge*, *wrath*, *hatred*, and *violence*; we cannot help concluding they exceeded their commiſſions, and *humanized* their God to an unpardonable

able degree, to cover their own ſanguinary diſpoſitions and views: therefore we cannot prevail on ourſelves to pay a compliment to the veracity of thoſe prophets, at the expence of our God;——for we cannot conſiſtently conceive that God can be endued with any paſſions but thoſe of *love* and *pity*, without derogating from his *divine nature:* when he finds it neceſſary to puniſh us for our offences, in hopes of turning us to our duty, it is not done from motives of *revenge* and *wrath*, but thoſe of *love*; accompanied by commiſeration for our blindneſs and folly——whom the Lord loveth he chaſtiſeth.——In the above predicament ſtood the *primitive Hindoos*, who ſubſiſted for a long ſeries of ages in holineſs, peace, tranquillity, and happineſs; but in proceſs of time, although they ſtill kept themſelves free from the ſtains of murdering and eating their fellow-creatures, and the uſe of faſcinating drinks; yet, by blending idolatrous worſhip with that due only to the true God, and their neglect of the *primitive truths* bequeathed to them by their inſpired prophet and legiſlator *Bramah*; they, in the end loſt the protection of God, who gave them up a prey to inteſtine diviſions, and to the Mahommedan invaders. Thus alſo it is recorded of the primitive *Scythians*, whoſe extreme purity in morals and manners procured

cured them the protection of God, but a deviation from that ſtate of purity left them at laſt open to the ſucceſsful invaſions of many nations.——Theſe ſignal inſtances, with many more which might be cited to the ſame purpoſe, prove, that no nation can expect or hope to proſper, or be happy, but by *perſevering* in righteouſneſs; and that the ſtake, although great, may be eaſily won.

159. Piety and Virtue, with tears and loud laments, call out for a reform throughout all the earth!——Reformation muſt begin ſomewhere.——*Europe*, the moſt enlightened portion of it at preſent, preſumptuouſly uſurps the title of Christian, until ſhe exert all her powers to effect this great work:——the way is cleared for her,——the reign of ſuperſtition and fanaticiſm are nearly extinct,——the *curſed ſpirit* of religious perſecution (that wicked weapon in the hands of *Satan) is laid*,——philoſophy has enlarged the minds of the ſuperior ranks of people, and a dawn of unprejudiced reaſon begins to ſhine upon the inferior, leaving them open to the reception of truth, when conveyed to them free from unintelligible myſteries.——*Great Britain* ſtands in the firſt rank of religious reformers; ſhe has now an opportunity of taking the lead to *Europe* in the reform and reſtoration of morals.

rals.——All reforms which men may meditate in matters of religion, are purely ideal and vague; and will prove, alas! no reform at all, but a mere pretence to one, without a reform in morals; as faith without works will affuredly ftand us in little ftead.——*Great Britain* and her refpectable clergy have it now in their power to fhine forth in celeftial luftre, *a new ftar of guidance* and inftruction to *Europe*; and, by the reflection of her example, to enlighten the reft of the world;—in order to this, we moft anxioufly recommend the confideration of this moft important of all fubjects TO THE BEST OF KINGS AND MEN, and to the Legiflature and people of *Great Britain* and *Ireland* in general; but——our firft hope refts on the pious example and preaching of our Moft Reverend, Right Reverend, and Reverend Paftors: by their unwearied endeavors, we doubt not but we fhall foon fee effectually (although not literally) verified, the fpirit of that remarkable prophecy of the famous wandering *Jew*, recorded in the Turkifh Spy, which conveys a fuggeftion fo greatly honorable to the Britifh nation *.

160. As a reform in fpiritual matters (as above hinted) without a previous reform of

* Vide Turkifh Spy, vol. vii. p. 216.

morals,

morals, as the ſtate of human nature now ſtands, is, as it were, beginning at the wrong end of things; ſo, when our Reverend Clergy obſerve, that, by a return to *natural* aliments, the return of reaſon and morals make a rapid progreſs amongſt their countrymen; then will be the happy time to make a thorough reform in the ceremonials and principles of religious worſhip; for then, and not before, will they be in a proper frame of mind to receive it; their bodies being temperate and cool, their ſouls will not be inflamed nor excited to irregular and violent paſſions or deſires; but in their place calm and unclouded reaſon and rectitude will take the rule.——Our Reverend Paſtors will then doubtleſs aboliſh, not only the uſe of the *Athanaſian* Creed, but the *Nicene* alſo, and correct that commonly called The Apoſtles.——They will pay ſome regard to the injunctions of *Chriſt*, who ſays, "But when ye pray, do not uſe *vain* "*repetitions*, as the *Heathens do*, for they "think they ſhall be heard *by much ſpeak*-"*ing*," and cut ſhort the tedious tautology and worrying of the Deity in the courſe of the Liturgy, and leave not the ſmalleſt ſemblance of polytheiſm in any part of our worſhip.——They will ſtudiouſly garble the unintelligible *Thirty-nine Articles of Faith*,

Faith, and correct the modes of *ordination* and *abſolution*; and no longer ſwear to the belief and obſervance of tenets which they neither can, or do believe or obſerve; nor preſume to be endued with *powers* which they know they have not, and which they alſo know belong to no being on earth.—— Theſe, and many more dregs of Paganiſm and Popery, which we ſtill erroneouſly retain, *they* will aſſuredly caſt away from us; and thus—on the whole, we ſhould become a new people: by quick gradations the pure ſpirit of *Chriſt*'s doctrines would take root in our hearts; *power* would no longer conſtitute the *rule of juſtice*; the *primitive truths* and the *primitive age* would be reſtored; mankind, who has from that period hitherto been, by nature, principle, and practice, *very devils*, would revert to a perfect ſenſe of their original dignity and angelic ſource, and no longer diſgrace it; all jarring ſects would be reconciled; peace and harmony would return to the earth; an effectual ſtop would be put to the carnage of man and brute; and *all united*, would produce *a ſure and happy tranſmigration to eternity.*—— Great Britain and Ireland would blaze out as *the torch of righteouſneſs* to all the world; her nations would proſper; her people be happy; their *pious flame* would be caught

caught by their neighboring ſtates, and from thence be ſpread over the face of the whole earth; and THE KINGDOM OF SATAN WOULD BE NO MORE.

161. We are moſt ſenſible, that in this age of diſſipation, infidelity, and ſenſuality, our labors and ſyſtem will be deemed by the diſſolute and unthinking part of mankind, utterly chimerical and impracticable: be it ſo; it is not from thoſe we expect a reform: our hopes reſt on the efforts of the many, who, although they ſwim with the current of vice, have yet *at heart* a reverence for the ſublime truths of religion and morality, and would gladly join in ſtemming the tide, howſoever they are, by a fatal complacence, borne down by the prevailing torrent of folly and faſhion: would *theſe* but exert their powers in the cauſe of virtue; *thoſe* would ſoon be aſhamed of being out of *the mode.*——The marks of the divine diſpleaſure which hovers round us are tremendous! we know not how ſoon they may light upon us; therefore let us, by a general reform, effectually deprecate the " peſtilence that walketh in darkneſs," and thereby excite our GOD to " give his " angels charge over us."

162. Thus

162. Thus we have finiſhed a Diſſertation, begun from no other motives *but the glory of God, and the preſent and future good of all mankind, and the reſt of the animal intelligent beings:*——it muſt be allowed that our attempt is laudable, howſoever imperfect the execution.——And now we take our final leave of the Public, to whom ſome apology is due, for the tardy performance of our engagement, owing to unavoidable hindrances, as, bad health, a neceſſity for change of climate, &c.

163. We could have ſwelled the ſize of our book with the addition of many more learned quotations and notes, from ancient and modern productions, to illuſtrate and ſupport our ſyſtem; but, as we benefit not ourſelves in any ſhape by the ſale of our publications, ſo we have ſtudiouſly avoided taxing the Public for the emolument of our bookſeller.

164. Before we put an abſolute FINIS to our work, we think ſome apology is alſo due to thoſe individuals amongſt our readers, who, either from a weak mind, hard head, or ſoft and tender conſcience, may poſſibly be offended with ſome parts of our doctrines which bear a tendency ſo diametrically oppoſite to the ſenſual paſſions

and

and appetites of one claſs, and to others ſo repugnant to the *opinions* they have imbibed in the early ſtages of life, which they have been taught to cheriſh, and look upon as orthodox and eſtabliſhed articles *of faith:*—to ſuch we only recommend, that they would endeavor to enlarge their intellectuals, by diveſting their ſouls of *all prejudice*, and thinking for themſelves; and then we reſt aſſured that we ſhall ſtand exculpated from *all intention* of offence.——We have already had occaſion, more than once, to aſſert, that our great and leading motive for this Eſſay was the *revival* of the PRIMITIVE TRUTHS, as the only ſure baſis for the reſtoration of morals and true religion; and with this principle we cloſe: conceiving, at the ſame time, that our laudable endeavors muſt ſhare the ſame fate with thoſe of others (much more equal to a taſk of this nature) and prove abortive of the end propoſed, whilſt a common error in the political inſtitutes of all nations ſubſiſts, namely, the proviſion of penal laws for the public puniſhment OF VICE, without eſtabliſhing laws for the encouragement and public reward of VIRTUE.——The principles of ſhame, and thirſt of applauſe, ſo firmly implanted in every human breaſt, ſeem to have been utterly neglected, whilſt they might, in the hands of a wiſe legiſlator or adminiſtration, be converted to the moſt ſalutary

lutary purpofes of every well-governed ftate.
——Some *univerfal caufes* there muft be, why every age proves more depraved than the laft: fome of the moft fatal we have occafionally marked in the body of our work, but the political error above noticed is not amongft the leaft—The tendency of all human laws feems calculated, not to make mankind *better*, but to prevent their growing *worfe*: how ineffectual all penal laws have proved to anfwer this partial purpofe, every day's experience evinces; and yet we perfevere without varying our fyftem, although thereby we tacitly give up the caufe of humanity; declaring in effect, that *human nature* is incapable of amendment, without trying whether in fact it is fo, or not.——God himfelf has pointed out a fhort inftitute of laws for man's example, which man has never yet followed; he has decreed *punifhment* for fin, and *rewards* for righteoufnefs: man punifhes evil actions, but rewards not good ones, by any eftablifhed laws: herein God proves himfelf a *juft judge*, and man fhews himfelf an *unjuft one*, by leaving virtuous actions to their own reward in this life, in the breaft only of the poffeffor, which, *in general*, proves but a weak excitement to univerfal practice.—All government is fuppofed to have taken its rife from parental authority: although the juft parent, in imitation of God, chaftifes the

the faults of his children, yet he rewards them for being good, notwithſtanding duty, and their own intereſt, prompt them to be ſo, for their own ſakes.—Hence it is moſt obvious, that in the eſtabliſhed laws of all nations, legiſlators have deviated from the invariable œconomy of God, as well as from the firſt maxims of human government in the world, in puniſhing crimes, without eſtabliſhing laws, either *pecuniary* or *honorary*, or both, for the reward and encouragement *of virtue*, in whatſoever objects or lights ſhe may appear.—Herein *alſo*, we would ſtimulate the legiſlature of our country *to take the lead* to *Europe:* let virtue be *honored* and *rewarded* by authority, and vice would ſoon fall into diſeſteem, as *unprofitable.*

We make no apology to the Public for the *matter* of our Eſſay, but as many inadvertencies may have eſcaped us in the execution, reſpecting want of ſtrict connection, diction, &c. for theſe we rely on the good-nature and indulgence of the learned world:—we have wrote from the full conviction of our heart and underſtanding; therefore, ſhould our ſtile ſometimes appear too dogmatic and dictatorial, we hope (the cauſe conſidered) candor will kindly overlook it.

Milford Haven, near Haverford Weſt,
South Wales, 1ſt Nov. 1770.

F I N I S.